

사랑하는 웰본 목사님께  
죄송지 못한 동안 하나님 은혜 중 안렴 하십니가  
부인께서도 근강 하시고 아해들도 충실 하십니가  
강근 하시기를 기도 합니다

우리도 잘 지냅니다 교회도 잘 됩니다 Y.M.C.A도  
잘 갑니다 병원 라 학교도 잘 지냅니다  
안심 하시기를 바랍니다

웰본 목사님 언제 조선으로 오십니가 속히 오시기  
를 바랍니다 언제 오시겠는지 편지 하야 주소서  
신학교 (Seminary) 에는 Dr. Myung young Park 왔  
습니다

경남로회 (Presbytery) 는 아직 좋게 되리 못하였음  
니다 그런고로 마음이 답답합니다.

Y.M.C.A. 병원 위하이 Dr. Chesholm 언제 오시겠습니  
가 속히 조선으로 올수있도록 하야 주시옵소서  
웰본 목사님 조선 오실때에 부인 라 아해 들 다 같이  
오시기를 바랍니다

웰본 목사님 부인께 안부 하야 주소서

October 10, 1947.

로진현

SURVEY - 1947  
KOREA MISSION  
PRESBYTERIAN CHURCH  
U. S. A.

S U R V E Y    1947  
Korea Mission, Presbyterian Church, U.S.A.

Because of the division of Korea at the 38th Parallel as between the occupation forces of the United States of America and Russia with almost no communication with the Korean Church in the North, this Survey is largely confined to the work of the Mission in South Korea. Some information about conditions in the north has been obtained from the many Korean Christians from the north who are arriving constantly.

However, in planning for the future we have assumed that sooner or later we will be permitted to again occupy our Mission's Stations in the north and adjust the work of the Mission to the changed conditions that we will find there. Fortunately nearly two-thirds of the population of Korea is in the south where the need of evangelization is greater. Also most of the Christian institutions of higher education are in Seoul in the American zone. A full missionary program therefore is being resumed in the south with work for as many missionaries as can be sent to Korea, some of whom will return to their Stations in the north as soon as the "iron curtain" is removed.

The Emergency Executive Committee regards the Survey as partial and inadequate for which reasons the Committee has been reluctant to make it. Revision and additions will be necessary as soon as north and south are united. We have attempted to estimate the needs in personnel for the entire Mission but have been unable to estimate the needs for financial aid except that we can be sure that a large expenditure will be necessary for the re-conditioning of Mission property.

We hope therefore that the Board will <sup>be</sup> prepared to consider revised estimates as to the needs for its work in Korea and if possible, keep intact all Restoration and other funds, designated for Korea until a favorable exchange rate makes it possible for those funds to be used to the best advantage. We expect that during a period of reconstruction the needs in both personnel and funds will be greater than they were before evacuation. We are greatly encouraged by the efforts the Korean Church and Christian institutions are making towards a forward movement in spite of inflation and political uncertainty. Certainly it is a time for the Board, the Mission and all other Christian friends of Korea to match those efforts with a substantial increase of support in workers and funds. Retrenchment now would be disastrous to the morale of the Christian forces among the Korean people.

Section I.

STUDY OF THE ORGANIZED CHURCH AND THE INDIVIDUAL CHURCHES

1. HISTORY DURING THE WAR. The trials of the Korean Church in the ten year period leading up to the outbreak of war on December 8th, 1941, are well known. It was hoped that with the withdrawal of all missionary personnel during the period of war this persecution might be mitigated. This was not the case. Shortly after war started Kuniike Koiso, an ardent Shintoist and rabid militarist, was appointed Governor General of Korea. He completely suppressed two of the smaller denominations because of their great emphasis on the return of Christ. He made such stringent regulations for the remaining denominations, mostly Methodists and Presbyterians, that only by a very complete surrender to demands and giving up of much that the church holds dear could the leadership of those days keep any semblance of organized church going.

Some of the impositions on the church, carried out in various degrees in different parts of the country, were as follows. Church services were largely reduced to one a week, usually in the evening. Christians were required to work on Sunday. The church services were consored and Shinto elements were forcefully incorporated into them. In some cases Shinto shrines were installed in churches or in the yards. Pastors were forced to go out and do manual labor on self-defense projects. Many

churches were closed, congregations were forced to unite, often involving three to five miles of walking to attend services. In one county all churches were closed and about ninety percent disposed of. In some places the buildings were torn down and the materials disposed of, being used to build Shinto temples or school buildings. In other cases the buildings were left intact but put to other uses, usually in connection with the war effort. Christian Schools were closed, or transferred or if permitted to continue forbidden to give any religious instruction. Such institutions as the Christian Literature Society and the British and Foreign Bible Society were closed, so that the Church was cut off from all Christian literature during the war. Most Seminaries and Bible Schools were closed during the period, with perhaps a couple of exceptions, thus materially cutting off the church from the flow of new leadership.

The church leaders did not take all this lying down. Naturally these leaders were forced to the front whose consciences were not too sensitive. No one could be in a position of leadership without compliance to every demand. However, even here much covert resistance was given on every hand and much mental agony was suffered. Many however, preferred to refuse to comply even at the expense of their position in the church. Such open opposition was met with most severely. It is difficult to get an accurate figure of the number imprisoned and tortured. One person in a good position to make an estimate has placed it at three thousand of whom about fifty paid the full price of martyrdom. There were also many who "abandoned the visible church in order to maintain the highest standards of the invisible church." They either escaped into obscure villages or satisfied their spiritual needs in family worship. These got by with a minimum of suffering.

About a month before the close of the war, the leaders of the various denominations were called in by the government and ordered or asked to unite all the denominations into one church organization. The war ended with some denominations closed and other united. Shortly after the union took place a large number of the leaders, irrespective of their zeal in cooperation with the Government during the war, were imprisoned. They were not released until the day of surrender and documents were discovered which revealed a plan for wholesale executions three days later.

2. THE PRESENT STATUS. First we will give a survey of the internal conditions among the leaders of the church. Since the close of the war the leadership has not found it easy to pull together. There are very definite sources or causes of strain among them, which we will try to analyze and present. Some of these will take time to solve, others could very easily result in a rupture within the church organization. Several difficult hurdles have already been crossed and there seems to be a very definite desire on the part of most to solve their differences without an open break. It is still too early to be sure of this.

The first strain is caused by the cleavage of the country at the thirty eight parallel. This strain has only been aggravated by the division of the country between Russia and America. Church politics had a strong tendency to follow this line long before the war broke out. There are indications that the present political division is fanning future trouble for the church along this very line. In the five presbyteries that we have been able to survey in the south we find there are 179 pastors as over against 109 in 1940., or a 64% increase. The questionnaire did not ask for a distinction between northern and southern pastors but it is safe to say that more than half of these are northern men who have found refuge here and most of them are unemployed as pastors. At the recent "General Assembly" as far as we have been able to find out the southern pastors have made a creditable effort to place the men to the north. These places have done good work. But there seems to be a feeling that once in a church they begin working for their own northern interests rather than for the interest of the local presbytery. A number of the northern pastors have built up their own congregations

out of refugees from the north and a few have been unwilling to recognize the present "General Assembly", refusing to acknowledge its authority. Even some of the southern Presbyteries at first found difficulty in recognizing the present organization as a "General Assembly". Thus this survey must of necessity confine itself to the south, Dr. Blair's trip to the north has confirmed the reports that have come down through Korean channels, that in the meantime the northern church is bearing up remarkably well in spite of persecution. That fifteen thousand or more Christians could meet in a public rally in Pyongyang city is truly astonishing. Apparently most of the churches in the north are able to meet regularly though sudden and unexplained arrests of pastors still occur. Also the heavy loss of church members, particularly of church leaders, to South Korea continues.

Another source of strain comes from those who took the leadership during the war. These were largely men who could read, write and speak Japanese. They allowed themselves to be dragged up and down the country making speeches for the "Greater East Asia Enterprise". Some of these may have done it most exclusively to save themselves, but some did this with too much enthusiasm and with evident desire to be at the head of the band-wagon. These are all in disfavor now, especially the last group. Were this group willing to drop out of the picture for a year or two, this situation might pass over more amicably, but the same passions that led them into leadership under the Japanese still drive them and they still seek power. Because of their aggressiveness and powers of leadership they are both a factor and a strain within the church.

Another source of strain comes from the fact that towards the end quite a few of the pastors were getting their theological training in Japan. Even before the war there was a tendency to rivalry between these and those receiving all their education in Korea. Some presbyteries would not ordain them without a trial period. Today these men are not popularly received in the churches. The tendency is for them to find employment in schools and government. In one city they have organized and call themselves the intellectual group, and their primary purpose seems to be self-defense and promotion.

The last cause of strain may be classed as theological or at least springing from a desire for the church to maintain its former conservative standards. The war period has been a hey-day for the liberal. When churches could no longer impose discipline on those who gave in to the Shintoistic impositions of the government, all discipline went over-board. Standards of the church regarding marriage, Sunday observance, drinking, smoking, ancestor worship and even morality were disobeyed with impunity. Even pastors while still in charge of churches became guilty of such sins without being brought to trial. Naturally all those who were guilty of breaking those standards have been slow and reluctant to admit. Some even preach against a return to former standards. Each presbytery has handled the problem differently. In a recent meeting of all the pastors in one presbytery they all agreed to settle these problems "out of court". That is, if anyone's name was mentioned in connection with violation of some former church law and if he has admitted it, he has voluntarily withdraw from active pastorate for a certain period. If he denied it, the case was to go to Presbytery for action. Five pastors were thus self-disciplined. But such has not been the happy solution in most cases. A few months ago in one presbytery, it looked almost certain that there would be a definite cleavage, which was narrowly averted for the time being.

This last strain is perhaps best exemplified in the problems which the Presbyterian church of the south faces over the two seminaries in its territory. The Korea Seminary in Seoul was officially taken under the wing of the present General Assembly soon after the war. Apparently liberal elements were very active in this, though they secured some conservative support on the faculty. In opposition to this and as a protest another seminary was organized in Pusan, which claims a 100% conservative faculty. They have not asked for Assembly support, probably because of the reluctance

to give the open support to this Assembly and also because of uncertainty as to whether its leadership would go conservative or liberal. Its theological position would be very much more to the liking of the church at large did it not tend to promote a somewhat divisive spirit. Thus both seminaries seem to be out on opposite lines, leaving the bulk of the church membership without any seminary that satisfies it or meets its present need.

A considerable number of pastors are without charges. Most of these are northern pastors. The war period has shown a decided shift from the employment of lay-pastors called "Helpers" over to the use of ordained pastors. In the five presbyteries surveyed there are still 68 "helpers", which is considerable of a reduction over 1940. There are more Bible women employed but they serve only about half of the former number of churches. In spite of the fact that the total number of churches has been reduced very materially and that there are more pastors employed than ever before, there are more churches which have no employed workers than ever before. In a check-up on the educational qualifications of the pastors in the five presbyteries, it was found that nine pastors were ordained during the war without going through a formal seminary education. Probably about two-thirds of the pastors have had high-school educations. The number of pastors trained in the Chinese classics is decreasing and the number of college trained men, though still not large, is increasing.

A few words with regard to the internal conditions of the church at large. Despite the fact that even after two years of recovery there are 135 less churches in the five presbyteries surveyed, or a twenty percent reduction, the condition of the church seems to be healthy. Those actually closed during the war far exceeded this number. Many have been reopened. Some have carted back the torn-down materials of their churches and rebuilt. Others have more simply recovered control of and reopened closed buildings. Many new churches have sprung up, especially in urban areas where population increases have occurred / <sup>due</sup> to refugee settling. Most Japanese churches have been turned over to the Koreans, and the Koreans occupying former Japanese settlements are worshipping in the churches. In some cases Shinto temples have been turned over to Korean Christians for their own Christian services. The attendance which had dwindled during the war has greatly increased and in most places seems to be normal and in some places even better than normal. The audiences lean forward and listen eagerly. New accessions are being constantly made. The congregations seem to be on the eve of a great forward movement, and the few pastors who still have a vital message are in great demand.

The Sunday school enrollment seems to be about 94% of the total adherents, its attendance is 87% of the enrollment. These are enough officers to average one for every fifteen students. Nearly half of the churches have young people's societies and they average about 40 members per society. Over half of the churches have women's missionary societies. Their enrollment however averages only about 24. There are roughly six and a half million souls that our mission is committed to evangelize in this southern half of Korea alone. Even counting in nineteen thousand Catholics and eight thousand other Protestant adherents, the percentage of the population that is Christian is not quite nine-tenths of one percent. This is a decided reduction over prewar days and is probably due to two things, the cessation due to intimidation during the war and the increased population due to repatriation. Our Mission's responsibility to evangelize six and one half million in which less than one percent are Christians should weigh heavily on our minds.

A movement was sponsored last summer known as the "Three Million Souls Movement". It was backed by all denominations, and is supposed to represent a tithe offering of the population to God in gratitude for the country's liberation. Also the General Assembly and the Presbyteries have sponsored a high-powered evangelistic campaign. It opened with a retreat for all pastors and officers last November in Taegu. Its objective has been for revival - repentance for the past and fresh dedication and inspiration for the future. Travel difficulties limited out-of-town attendance to

about two hundred, but all meetings were packed. Follow-up similar meetings have been held in all presbyteries and also regional meetings within each presbytery. Efforts are being made to have each congregation hold special meetings also. There seems to be a fine response to the effort, though the net results have not been tabulated.

A Christian Youth Movement has been started by a young Korean pastor, recently returned from the States. It is similar to the Youth for Christ movement in America. It has been enthusiastically received by the young men and women in Taegu where it was started and similar enthusiastic meetings have been held in Seoul and Andong. In the latter place young people were assembled from 71 churches for a week of meetings. In visiting the congregations also, we are impressed with the much greater number of young people in the churches than before the war.

Now for a few words with regard to the church organizational set-up. The Union Church bequeathed by the outgoing Japanese was not able to hold together. Future church union was probably not materially set back by this apparently backward move, but it was necessary to put union on a more natural basis of development. Presbyteries which have consolidated into larger geographic units of administration in the forced union have resumed their functions. Conditions in the five presbyteries with which our mission is concerned vary with each presbytery. Kyungan Presbytery, in which Andong is located seems to have been hardest hit, by closure of churches, by fewness of pastors to help in rehabilitation. Kyungdong Presbytery seems to have weathered the stress in the best shape of all. The leadership is united, they have an aggressive and forward looking program that is based on a repentance, and straightening out of the past. Kyungpung Presbytery in which Taegu is located has an outward peace but does not have unity within. The situation in Choong-pook Presbytery where Chungju is located seems to be quite similar to that in Kyung-on, Kyung-ki Presbytery where Seoul is located bristles with more problems than any of the others, tremendously increased population, refugees, many new churches, many idle pastors, etc.

The General Assembly is functioning but under considerable stress as already mentioned. Its initial meeting was called by the Presbyterian leaders in the disintegrating Union Church. While they could not be classified as extremists, the fact that they had been promoted by the Japanese in leaving, has not helped to inspire confidence, from the church at large. Their location in Seoul, the natural position that the capitol has to the rest of the country, their natural gifts for leadership have tended to keep this same group in power. Both last year and this conservative Moderators have been elected from the country which has tended to inspire confidence in the democratic process, and the central officers in Seoul are enjoying more confidence at large than they did even a few months ago. The real test will come when the 38th parallel is removed and the north and the south will be able to function again as one. This north-south problem and the seminary problem which is somewhat tied to it, are the two most outstanding problems facing the southern section of the Korean church.

In the questionnaire sent out the five presbyteries stated that eighteen pastors could be placed were they available. It so happens the same questionnaire reveals that 107 are without churches. Better connection facilities might get these eighteen vacancies filled. Proper training is one of the outstanding problems of the church at present, and most urgent of solving. Either one or the other of the seminaries needs to be brought into better tune with the real desires and needs of the Korean church. The former system of Bible Schools and Bible classes is well on the way to restoration, but it will take some years to catch up for the years when such lay leaders were not being trained.

3. TOTAL NEEDS FOR THE PROGRAM. It is exceedingly difficult to formulate this part of the report. Our Mission was formerly associated with 15 presbyteries. The five in the southern half of Korea say that they will need 55 new pastors within the next

five years. They also want 94 lay-pastors or helpers trained. The men consulted estimate that nearly a hundred new churches will be organized. When it came to answering the two questions: - (1) What would be presbyteries estimate of a budget for an evangelistic campaign for the next five years, (2) How much of this would presbytery finance? only two presbyteries said that they could use Yen 200,000 and Kyungpook Yen 1,500,000. The former offered to raise 25% of it themselves, the latter seven tenths of one percent themselves. The working out of a program for the next five years will require much more time and thought than has been given to it yet, both on the part of the Koreans and the missionaries.

This report has been primarily concerned with presenting the problems and difficulties which we face. All will agree that the progress that has been made over the past few months even is most encouraging. Hasty efforts to solve all the problems would only result in clashes and further divisions. Only by the slow process of discussion can differences be ironed out without open breaks. The Korean leaders seem to be doing this. There seems to be a very deep-seated desire on the part of all parties concerned to keep the unity of the church in the body of Christ for which we may be profoundly grateful.

One further thing should be mentioned in closing. In spite of the fact that the five presbyteries reported that 66 of their churches had not been itinerated by anyone during the past twelve months, everyone whom we have consulted on the matter are not eager for missionaries to resume their old functions as itinerators. They all seem to agree that the day of the "itinerating missionary" is passed. Outside of teaching in Bible Institutes, they want our primary emphasis to be to help them in their own home mission program, to evangelize their own people, to establish more churches. They do not ask that we do it, even this, in contradistinction to what they will do. They ask that we help them in their programs.

## Section II

### COMPREHENSIVE STUDY OF CHRISTIAN INSTITUTIONS

- (1) Present status of the institution. a. Closed or continuing. b. Faculty available. c. Rehabilitation needs of faculty. d. Physical condition and legal status of property.
- (2) Proposed future status of the institution. a. Future continuation or closing. b. Future control, if continued: Mission Church, or Independent Christian Board. c. Future support, if continuing.

(A) SECONDARY EDUCATION The former 8 Mission Academies. 1 Syenchun Boys Mission withdrawal in March 1939. Property sold to Korean Christian Bodies for Yen 125,000. School continued until Russian occupation in 1945. 2 Synochun Girls Mission withdrawal in March 1939. Property sold to Korean Christian bodies for Yen 7000. School continued until Russian occupation in 1945.

3. Pyongyang Boys Mission withdrawal in March 1939. Property loaned to the government for continuing the school under another name. Now closed. It is expected that the property will revert to the Mission. 4. Pyongyang Girls. Closed in March 1938. Property still intact.

5. Seoul Boys (John D. Wells) Mission withdrawal in March 1939. Property sold to Mr. Choi Tai Yung for Yen 60,000. The property was subsequently sold and buildings on a new site erected north of the city. School now operating under the Alumni Association with requests the Mission to resume co-operation. 6. Seoul Girls Mission voted in June 1938 to close the school. The Board voted to continue the school in co-operation with Seoul Station. School finally closed following evacuation. In process of being re-opened. See separate note on following page.

7 Taiku Boys and 8 Taiku Girls. See notes on following page.



Action of the Emergency Executive Committee on Policy for Secondary Education:

"It is the hope and expectation of the Mission that the Korean Church will assume responsibility for Secondary Christian Education. However, in case of an emergency, this does not preclude the giving of financial aid by the Mission for a limited time."

(B) UNION COLLEGES Union Christian College, Pyongyang. Closed in March 1938. Property returned to the Mission. Buildings now occupied by the Russians. 2 Chosen Christian College (now the C.C.U.) Mission withdrew in March 1939. The College continued. Rev. L. G. Paik, Ph. D., now President. Mission invited to renew co-operation. The re-organization of the Board of Managers has not yet taken place. Mission representatives appointed: Fletcher, Lampo, E. Adams, Voelkol. Action of the Emergency Executive Committee (June 1947) "We have already recommended co-operation again/the Chosen Christian University by nominating four members to the Board of Managers with the understanding that the re-organization will comply with our basic policy on co-operation." (See Below)

(C) THEOLOGICAL SEMINARIES 1 Pyongyang Closed in March 1938. The General Assembly opened a new seminary in April 1940. The Presbyterian Council declined to allow the new Seminary the use of the buildings. When Dr. Blair visited Pyongyang in April 1947, he addressed 164 seminary students in the former plant. However, the President was in prison. 2 Women Biblical Seminary Pyongyang. Not permitted to reopen in the fall of 1939. At present, in session with 90 students. 3. Chosen Theological Seminary (Presbyterian) Seoul. Opened some years ago, privately, but approved by the South Presbyterian General Assembly in 1946. Now enrolls 300 students of whom 60 are women with their buildings and grounds in another part of the city. Both seminary plants were former Shinto headquarters. Missionaries, co-operating unofficially. Formal request received for missions to co-operate officially.

POLICY RE THEOLOGICAL SEMINARIES (Adopted by the Emergency Executive Committee in June 1947) "We expect to co-operate only in Theological Seminaries that are approved by the General Assembly of the entire Korean Presbyterian Church and hope to contribute, if possible, both workers and funds. Until then we may find it possible to co-operate unofficially."

(D) HOSPITALS 1 Union Christian Hospital, Pyongyang. Kept under Mission auspices until evacuation of the missionaries in June 1942. Is still operating under the Russians. 2. Severance Union Medical College and Hospital. (Also Union Training School for Nurses) See separate page.

POLICY RE UNION INSTITUTIONS. (Adopted by the Emergency Executive Committee in June 1947) "Our co-operation in union institutions will depend upon these institutions having charters which are designed to preserve the Christian character of the institutions, upon the attitude of the Korean Presbyterian Church toward co-operation, and upon the ability to secure from Presbyterian sources sufficient personnel and funds to justify participation."

N. B. Other Institutions are listed under Section 3. Study in Co-operation etc. Ewha Women's University. The Emergency Executive Committee has received an invitation to co-operate from the University. No action has been taken except to postpone until the arrival of the Board's Deputation.

3. Mission Hospitals a. Kangkei. Operated with a Korean physician in charge until evacuation in June 1942. Present status unknown. b. Syenchun Closed in February 1940. Re-opened in the fall with R. K. Smith, M.D. in charge until internment in Dec. 1941. c. Chairyung Operated with Korean physician in charge for some years.

Sold to Chang Man Song, a Christian elder, July 16, 1940. d. Chungju. Dr. Lowe in charge until his arrest in February 1941. Closed since. e. Andong. Open with Dr. Baugh in charge until summer of 1941. f. Taiku. See report on separate page.

### Secondary Education

#### 1. The Boys and Girls High Schools in Taiku

In 1939 the Mission withdrew from these schools because of the problems arising out of obeisance at Shinto Shrines as required by the Japanese Government. The schools then came entirely under the control of Presbytery in that this body appointed all members of the Boards of Directors of both institutions. A financial problem now developed in that the Presbytery was unable to provide the funds hitherto made available by the Mission. In order to secure additional financial support the Boys School Principal succeeded in influencing a non-Christian to donate funds in turn for which he was established as Founder of the school. The Girls School Principal was able to organize a perpetuating group to make funds available for current and other expenses.

In 1945 both Schools formed Juridical Persons (legal property holding bodies) in which all buildings erected after Mission withdrawal were registered. All Mission property still registered in the name of the Mission and in our legal holding body. During the war the Schools once again operated independently of Presbytery but at present the Boys School is theoretically once again under the auspices of Presbytery in that this body elects the seven members of the Board of Directors. However, the founder and financial guarantor of the school is still a member of the Board although a non-Christian and despite the fact that only Christians are now eligible for Board Membership.

Although non-Christians are permitted to serve on the faculty a definite effort is being made to restore the former Christian atmosphere of the Boys School. The Bible is being taught and Chapel exercises held. The Students number 894. There is an endowment of Yen 303,000. The income is derived from student fees, the Parent-Teacher's Association and endowment. Co-operation of the Mission is desired in the form of co-administration. Missionaries serving on the Board and Faculty. For the next five years the estimate for buildings is Yen 14,000,000 and for the current budget Yen 1,200,000.

The Girls' School is not under the auspices of Presbytery although this body elects two of the five members of the Board of Directors. The Board itself elects two members while the principal serves as the fifth member. Non-Christians are eligible to membership on the Board and at present about one half of the faculty are non-Christians. Students number 600. There is an endowment of Yen 5,000,000. The income is from student fees, endowment and gifts of the Parent-Teachers Association. The School would welcome Mission co-operation on a basis that the School would indicate but do not suggest sharing the control. The estimate for five years is Yen 15,000,000 for buildings and 1,200,000 for current budget. There is some evidence of a desire to restore the Christian atmosphere by the teaching of ethics and one hour of Bible per week and an occasional Chapel exercise.

#### 2. The Girls School in Seoul (Chungsin)

With financial aid from the Mission or Seoul Station this school was able to continue until evacuation. During the war a wealthy non-Christian Korean family became interested in the school and contributed generously toward its support with the result that the influence and control of this family increased in proportion to their financial support until they finally assumed entire control and discontinued the name "Chungsin". The Alumnae of the school decided to re-establish the former Chungsin and succeeded in interesting one of their number to provide the necessary capital funds with which to secure Government permission. With approval of the Presbyterian Board in New York the building formerly occupied by Chungsin were made

available to the school. In the new constitution provision is made for Presbytery and the Mission to cooperate with the Alumnae in a Board of Directors. A principal has been secured, buildings are being repaired and it is hoped the school will reopen in September.

#### HOSPITALS

The Mission formerly conducted medical work in all of the eight stations in which its missionaries were located. Some years before the war, however, the hospital in Chairyung was sold to a Korean Christian. Since the end of the war the main building of the Union Christian Hospital in Pengyang, the property of the Methodist Mission, was burned. Our Presbyterian unit still stands as do our hospitals in Syenchum and Kaygkeu but information concerning equipment, etc. is lacking entirely.

Of the four hospitals in Southern Korea in which we conducted work the Andong and Chungju hospitals were closed at the time of evacuation. During the war these institutions were stripped of all equipment and supplies and since liberation have been occupied by the American forces although Andong hospital is now empty and Chungju will be evacuated soon.

In Taiku the Presbyterian and Leper Hospitals, preceding the war, according to an agreement between the Mission and the Church, were under control of a Board of Directors half the members of which were appointed by Presbytery and half by Taiku Station. The property of the Presbyterian Hospital was, and still is, registered in the Mission Juridical Person while that of the Leper Hospital is in the Loper Juridical Person.

The outbreak of war made necessary the resignation of the missionary members of the Board of Directors and the Missionary superintendent. However, one of the Korean doctors on the Board of Directors continued to function in this capacity until April 1943. The Provincial Public Health Department of the Japanese Government now assumed control and continued to function until liberation in 1945 after which time the Health Department of the Military Government came into control,

Several of the best qualified doctors of the Presbyterian Hospital staff transferred to Government institutions thus reducing the staff from one hundred twenty to a minimum of sixty six. Fortunately the present staff members have served for some years and are Christians. The past year 683 patients were admitted to the hospital and 9357 treatments were given in the outpatient clinic. Fees from patients amount to almost Yen 2,000,000, Government subsidies Yen 589,000 and receipts from other sources Yen 301,321. For the next five years the estimate for buildings is Yen 30,000,000 and for the current budget 5,000,000.

The Leper Hospital, aside from the need for paint and repairs, is in much the same condition as heretofore. It suffered very little from the war and the same staff, buildings and equipment, are functioning to capacity limits in caring for 725 patients. As none of the patients pay for their hospitalization the burden of maintenance has fallen entirely upon the Government. At least Yen 6,000,000 is needed annually for current expenses and Yen 10,000,000 is the estimate for buildings during the next five years.

The Mission and the Church should expect to assume responsibility for the Taiku Hospital when a foreign rate of exchange has been fixed so that funds may be brought out from America and when equipment and building materials become available.

As we cooperate with other Missions in medical work in Seoul our report on medical work in this station is given under the Seoul Union Medical College.

REPORT ON SEVERANCE UNION MEDICAL COLLEGE, SEOUL, KOREA  
(Enclosed with Dr. Archibald G. Fletcher's letter to Dr. A.K. Reischauer of 5/15/47)"

For more than 40 years or since the Russo-Japanese war the S.U.M.C. because of its location has stood guard, as it were, in front of the R.R. Station portals of entrance to this capital city. What is of infinitely more importance is the fact that the College has also stood in the forefront of Christian Medical Education. During the past four decades - 1000 young men have received diplomas in medicine and 370 young women have graduated from the Nurses Training School. In addition to their duty in the hoaling and preventing of disease many of these doctors and nurses have been active in the Church,

The College Faoulty, including professors, associates, assistants, and lecturers, numbers 100. In the Medical School, including premedical classes, 506 are enrolled. There are 26 on the Nursing Staff with a Student Body of 49 and 26 nurses aids. During the year 37,052 patients were cared for in the hospital and 76,559 as outpatients.

During the present fiscal year ending March 31st, the Expenses amounted to Yen 16,758,138 while the total Income for this same period did not exceed Yen 11,614,641, thus creating for the year a total Deficit which amounted to Yen 5,143,497.

According to the budget for the next fiscal year the total Expense will be Yen 21,926,520 while the Income for the year is estimated to amount to only Yen 12,926,520 thus leaving as an estimated Deficit the very large sum of Yen 9,300,000.

Since it is permissible at this time in the absence of a fixed rate of exchange to convert these figures at 300 to 1, the Deficit for 1946 would be \$17,145 and the budget deficit of 1947, \$30,000. It should be explained, however, that a class-room building, now nearing completion, has been erected at a cost about equal to the deficit of \$17,145.

According to the present Charter the Board serves in a dual capacity as Trustees of the Juridical Person and of the Institution. The Missions have been asked to again cooperate with the institution and to this end that Charter is now being examined with the purpose of making such suggestions as they seem to be essential to their participation in the Board of Managers. As the future of the College is considered we should remember that its policy and character are largely influenced by the Chartor. Therefore, the latter should receive most careful consideration,

SECTION III

STUDY IN CO-OPERATION WITH OTHER CHURCH GROUPS OF THE TOTAL  
CHRISTIAN TASK WITHIN THE COUNTRY

(1) To Outline New Comity Arrangements.

Comity agreements as to Division of Territory were concluded in 1909 as between the two Methodist and four Presbyterian Missions. Since the organization of the Korean General Assombly as of the Presbyterian Church in 1912, all comity proposals from the Presbyterian side were referred to the Assembly. An example of this was the division of territory in 1926, in Manchuria as between the Methodists and Presbyterians. (See History of Korea Mission, Presb. Ch., U.S.A., Page 376.) With the organization of the Union Methodist Church of Korea in 1930, it has been recognized by both churches and missions that all future comity agreements will be arranged by the two churches. The smaller denominations in Korea have been entered into oomity agreements.

During the recent years the comity agreements that we made have not been observed by the two churches in some sections, particularly in some larger cities. Many of the Korea church leaders frankly say that the division of territory is off. Generally, however, it is still observed and particularly so by the missionaries who in counsel encourage the Koreans to observe it, although recognizing that from now on, all new comity agreements must be negotiated by the Korean Churches within the National Christian Council or by direct negotiations between the churches concerned.

As a survey committee we recommend that the members of the Mission abide by the division of territory between the Mission as formerly made, exceptions to be made only at the request of the Korea Church leaders and in consultation with fellow missionaries.

(2) To plan new and larger co-operative programs.

(a) Nation-wide Evangelistic Campaigns. We heartily approve union evangelistic campaigns under the direction of churches and of the National Christian Council. We would encourage all the members of our Mission so far as it is possible to co-operate. We believe that one of the greatest needs of the Korea Church today is to enter wholeheartedly into such union effort. It would compose differences, tend towards unity in the church and call the attention of the non-Christian population of Korea to the Gospel message at a time when the Korea people in this new day are most receptive. We would be willing to assign certain members of the Mission to full time service for a period, as needed, to such a union evangelistic campaign and make appropriations for tracts and other expenses.

(b) More effective production and use of literature. It is agreed by all, both Korean church leaders and missionaries, that the largest possible production and distribution of up-to-date vital Christian literature is of prime importance. It is hoped that the Churches and Missions will make this a "must" in the Christian program for the immediate future. Fortunately this can be done. The Christian Literature Society is being re-organized with a Board of Trustees, mission, church, and membership, 30 in all, as of June 28, 1940 the date of the Fiftieth Anniversary Celebration in the fine new building of the Society. This Board will make recommendations as to its needs, program, and financial assistance. It remains only for the co-operating organizations to respond enthusiastically and without delay to the Board's requests.

If so requested, our Survey Committee would favor the assigning one member of our Mission to full time work in the Society and an annual appropriation sufficient to employ one Korean member on the editorial staff. In addition we would expect to continue our Mission's share of Mr. Bonwick's pension allowance. Also we would consider sympathetically requests for special appropriations for the needs of the Society in co-operation with other Missions and with the Korea co-operating organizations.

(c) Use of radio and audio visual media. These are means of Christian propaganda that are coming to be widely and extensively used in missionary work and in the national churches. The time is ripe for the widest possible use in Korea, so that the desire is often expressed to have three Christian broadcasting stations in Korea if the project can be financed. Movie films in the churches, schools, Sunday School, medical work, social service, and rural works are much in demand.

We are in favor of several members of our Mission specializing in these types of work and of setting aside the equivalents of three missionaries to full time service in this field, which might be a number of missionaries to part time each, and to make request for appropriations for radio, movie cameras, projectors, and such other equipment as needed. We name Mr. Chamness, Dr. Underwood, Edward Adams, Dr. Fletcher and Mr. DeCamp as among the members of the Mission who have special preparations and experience in these fields of work. Among a number of Korea church

leaders who have made some progress in these fields, we would favor assisting one or more Koreans for study abroad to be better qualified in these types of specialized service.

(d) Programs of Social Reconstruction: Rural-Urban. This is an unlimited field in which the missionaries can only give a helping hand and perhaps a demonstration. Korean Christians are very much interested in this type of work and have undertaken to support orphanages, homes for the aged, schools for the blind, hostels, and in Seoul have organized Brotherhood and Good-Will Societies. The missionary by personal contact can give encouragement and some help although the financial support would be provided almost entirely by the Korean Church and particularly by Korean Christian organizations.

Before the war there was a "Home-for-Girls-in-Need" in Seoul under the direction of Salvation Army personnel to which financially the missionaries contributed largely from personally controlled funds. By way of example as to the usefulness of such a Home we would be willing in co-operation with other missions to have a share in a project of this kind.

Also the "Social-Evangelistic Centre" in Seoul with its new buildings was doing a splendid work up to the time the missionaries were evacuated. As soon as the plant can be returned to the Methodist Mission this work will be resumed. Formerly we were connected with it by furnishing one worker and a small amount of capital funds and for the annual budget. If it is desired, we would be willing to have a share in this work by assigning one or more missionaries to it and by assisting in a financial way.

(e) Other types as may be planned. We think especially of agricultural work since Korea is an agricultural country and since Mr. Lutz has demonstrated as to what can be done in this field. It is Mr. Lutz' thought that the work in each province should be done in co-operation with the governmental station in the province, and that the missionaries in this field should carry on extension work primarily among the churches. The agricultural missionaries assigned by the co-operating Missions should have special knowledge along one line in addition to their general knowledge and evangelistic motives in their work. Some of them might be ordained ministers. They should work together on a program and frequently be together in their work. They would need transportation including station wagon and truck, and a liberal itinerating allowance. Each missionary should be provided with at least one well-trained Korean worker.

Our Survey Committee would approve asking for two additional agricultural new missionaries at once, together with equipment and annual appropriations needed, and to assign to this work for part time certain of our Mission members who are qualified to assist.

The Pierson Memorial Bible Institute was established in 1912 and opened in the new building in 1916. Since then two additional buildings have been erected. Up until 1924 it was a union institution with the Methodists according to the purpose of its founding. Since then it has been largely the instrument of Seoul Station on our Mission with a Board of Trustees having Presbytery representatives on it. At present the Rev. Kim Kun Ho is Custodian appointed by the Military Government. In time we expect that it will be returned to the Mission holding body in trusteeship. The property is badly in need of repair, particularly the roof.

In our opinion this should be a union institution for men in which lay leaders can be trained for the church, Sunday School, young people's work, agriculture, English classes, etc., if other missions and both churches are willing to co-operate.

If not, it will be an institution for Seoul Station and Kyungkoi Presbytery or else in cooperation with the Presbyterian General Assembly. In any case we would favor the assigning of one or more members to work together with appropriations for repairs and running expense.

It need hardly be said that we favor continued co-operation with the Korea Bible Society, appointing members to the Board as requested and members of our Mission to the Board of Translators as needed.

We favor continued co-operation with the National Christian Council by appointing members of our Mission to it with the hope that the Council will be a powerful instrument of usefulness in the Christian movement in Korea and have close fellowship with world Christian organizations. In our judgment the Federal Council of Missions should not be re-organized as previously constituted. All matters of union should be referred to the National Christian Council which should maintain an office and in time a General Secretary. The appropriations of the co-operating bodies should be sufficient to carry its budget. A strong temperance movement either under the Council or separately should be organized and pushed with vigor. Also we would expect to share in the work of the Korea Sunday School Association and to cooperate in an unofficial way with the Korean Y. W. and Y. M. C. A. We hope very much that the work in unions and co-operation will increase rather than decrease. If it should come about that the Korean denominations desire to form one Union Protestant Church of Christ in Korea we as a Mission and as missionaries would be glad to encourage it.

ESTIMATE OF NEEDS FOR WORK IN COOPERATION FOR FIVE YEARS

KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

NAME	PERSONNEL	ANNUAL APP. (Total 5 yrs.)	PROPERTY & EQUIP.
1. Evan, Campg.	Temporary assign. of Missionaries	\$2000. (to be app. as needed)	
2. Literature (C.L.S.)	1 man	\$4800. (Korean Assist.) \$4800. (Bonwiok's Pension)	\$5000
3. Radio, Audio- Visual Media	2 men	\$9600. (Korean Assist.)	\$10,000.
4. Social Reconstruction	1 woman (Evan. Centre)	\$3600. (Korean Assist.) \$2000. (Budget, Home for Girls-in-Need)	\$10,000. (Capital Equip.)
5. Agriculture	3 men	14400. (Korean Assist.) 6000. (Itineration)	\$15,000.
6. Pierson Memorial	1 man	4800. (Korean Assist.)	\$5,000.
TOTALS	8	\$52000.	\$45,000.
Av. per year.		10400.	\$ 9,000.

\* \* \* \* \*

Note: Union Seminaries, Colleges, and Hospitals are listed under Section 2.

Section IV.

THE TYPES OF MISSIONARIES BEST FITTED FOR THE FUTURE

(1) For the General Evangelistic Work.

Preferably, male evangelistic workers should be ordained, married, and with some practical successful experience in church work before coming to the field. They should be men of evangelistic zeal, spiritual devotion, academic proficiency, well

grounded in<sup>a</sup> knowledge of the Scriptures, and looking forward to life-time service in the Mission field. A wife's inability to approximate her husband's qualifications, as indicated above, should receive serious consideration as to the wisdom of the couple's appointment. Both should have demonstrated their ability to co-operate with others in service. In addition to passing the physical examinations required, they should be able to temperamentally adjust themselves to trying conditions sometimes encountered on the Mission field, and if necessary to endure hardship. Preferably both man and wife should be college graduates. Not all of these qualifications can always be found in the same person. In making exceptions, academic qualifications are secondary to the spiritual. Proficiency in the language, though of great importance, is not more important than consecration in service, willingness to work hard, and adaptability.

Single women evangelistic missionaries ordinarily should possess a college degree, and a thorough knowledge of the Scriptures, together with some practical experience in church work. In general they should have the same qualifications as listed above for evangelistic men and their wives. A knowledge of teaching and Sunday School methods would be helpful.

(2) For Specialized service.

It is taken for granted that missionaries for specialized service should be well qualified for the work they are to do. However, they should be missionary minded, whether appointed for short or long term service, interested in all the work of the Mission and the Church, and willing to help in the general work of the Station as they have time and opportunity. Under special circumstances we favor the appointment of missionaries to short-term service.

All newly appointed missionaries before sailing, should acquaint themselves so far as possible about conditions on the field to which they are going. Some preliminary language study in America may be advisable for certain fields, but for Korea, we advise nearly all language study to be undertaken in Korea.

(3) How related to missionaries now on the Board's Roll.

It is to be expected that the older missionaries will counsel the new missionaries in language, customs, Mission policies, etc. New missionaries, on the other hand, will bring new ideas and suggestions for new policies that should be tested and used if found to be practicable. The older missionaries should be prepared to make readjustments in methods of procedure. The older missionary will not presume on the authority of his years of service in relation to his junior colleagues. The younger missionary should be open-minded to counsel and should demonstrate the value of his judgment and ability by fruitfulness in service. A love for Christ and for the people among whom they work will compose any difference, and assure mutual confidence and cooperation.

(4) What new Missionaries are needed?

The total membership of the Mission increased from 101 in 1909, to 162 in 1925-26, and dropped to 117 in 1940. In view of the need and opportunity for special evangelistic effort in South Korea, which contains about two-thirds of the population and is the least evangelized, and in view of the special needs for new types of missionary work, such as radio broadcasting, audio-visual education, teaching in national universities, public health, etc, it is our judgment that the membership of the Mission should not drop below 120, which means that on account of furloughs, leaves of absence, etc, the number actually at work at any time will be less than 100. Twice this number could be used to great advantage. Some of our Korea Christian leaders, tell us that in view of Korea becoming soon an independent



nation, and in view of the unprecedented opportunity for Mission and the Church in this new day, the number of missionaries should be five times what it ever was before.

Of the former membership, the actual number of prospective returns to the field is not more than 70, and probably less. This number included new missionaries now under appointment. This means that at least 50 new missionaries should be appointed as soon as possible, and more if necessary, to keep the total membership up to 120.

## NEW MISSIONARIES NEEDED

Korea Mission, Presbyterian Church, U. S. A.

(Index: MW (man and wife): W (single women))

<u>STATION</u>	<u>CLASS</u>	<u>NUMBER</u>	<u>REMARKS</u>	<u>TOTALS</u>	
Pyongyang	Evangelistic	1 W	Women's Biblical Seminary		
		1 W	Bible Classes and Bible Inst.		
		2 MW	Theological Seminary		
	Educational	2 MW (or Reiners)	Church Schools		
		2 MW	Government Schools		
		2 MW	Girls' School		
	Medical	1 W	Nurse (Public Health)		
		2 MW	2nd Doctor		
	Audio-Visual	2 MW	Broadcasting Station	14	
	(Total in Station 27)				
Seoul	Evangelistic	2 MW	Pierson Memorial		
		2 MW	Yangpyung		
		2 MW	Theological Seminary		
	Educational	2 MW	Chosen Christian University		
	Medical	1 W	Severance 2nd Nurse		
		2 MW	" 3rd Doctor		
	Special	2 MW	Christian Lit. Society		
		(Total in Station 34)			15
	Chungju	Evangelistic	2 MW	Itineration	2
	(Total in Station 11)				
Andong	Evangelistic	2 MW	Country work and Bible Inst.		
		2 MW	" " " " " "		
		1 W	" " " " "		
	Medical	1 W	Nurse		
		(Total in Station 13)			6
Taiku	Evangelistic	2 MW	Country Work and Bible Inst.		
		2 MW	Sangju (Substation)		
		1 W	Country Work		
	Educational	2 MW	Gov't. Schools		
		2 W	Church Schools		
	Medical	2 MW	2nd Doctor		
		1 W	2nd Nurse		
	Special	2 MW	Agriculture		
		(Total in Station 27)			13
	Total				50

Kangkei	Total in Station	6
Syenchun	Total in Station	2
	Total in Mission	120

Secion V.

STUDY FUTURE RELATIONSHIP OF MISSIONARES TO EXISTING CHURCH.

- (1). As Mission cooperating with, or as individual missionaries serving the church or churches.

All the members of the Survey Committee are agreed that some form of Mission organization should be retained. Some of the reasons for this are as follows:-

- a. For the proper development and training of the missionaries themselves, which is secured through responsible participation of all the members of the Mission Station and Mission meetings in the disoussion of Mission problems. Whether missionaries have any part in Koroan Church courts or not, the membership of the Presbyteries and other church courts is now so overwhelmingly Koroan, as it ought to be, that the average missionary no longer takes an active part in the deliberation of Korean church meetings, both out of desire to let the Koreans lead and from languago difficulties. If missionaries were not permitted to gather together and discuss freely the vital problems in which they are so deeply interested, most missionaries would soon feel that there was no place where they could make their opinions and influence felt, with the result that their interest in the work would diminish.
- b. For the purpose of providing a place where missionaries can discuss questions regarding missionary work, and acquaint the Board with the judgment of the Mission. This cannot be left safely to letter written by interested missionaries.
- c. For the purpose of fellowship and spiritual development of the members of the mission.
- d. For the purpose of caring for Mission property, oare of the missionaries, appropriating funds for missionaries' personal needs in his work, such as itinerating expenses, salaries for Korean assistants, etc., and for making requests to the Board regarding furloughs and health leaves.

As to the relationship of ordained missionaries to <sup>the</sup> Korean church opinions differ from those who think that all ordained missionaries should be members of presbyteries if the Korean church so desires, to those who think the relationship should be that of corresponding members with the privilege of the floor. A mediating position is that only missionaries who have assignment of work under the Presbytery should be members. Nearly all Korean Church leaders who have been interviewed, express their desire to have all ordained missionaries as members of Presbyteries, including election of commissioners to the General Assmblly.

This is one of the questions that should be taken up in conference as was formerly done in the Presbyterian Council, and between the Council and the Officers of the Korean General Assembly. If a uniform policy cannot be agreed upon, then each Mission must determine its own policy in relation to the Presbyteries within the bounds of which its missionaries are working. In that case we would favor the plan of ordained members of the Mission who are assigned to be officioally in charge of churohos by a Korean Church Presbytery, being members of Presbytery with the privileges of election as oommissioners to the General Assembly if the Presbytery so desires. Other ordained missionaries not in charge of churches would be corresponding members of Presbytery and the General Assembly with the privilege of the floor. In oase a missionary is elected to a oommittee of Presbytery on the General Assembly, he should have the right to vote in the oommittee .

It seems to be the opinion of all the ordained members of the Mission that each missionary should be permitted to retain his membership in a Presbytery in the Presbyterian Church, U. S. A.

(2) Practical arrangements required to make effective proposed relationship.

One plan suggested is to set up a Joint Planning Committee composed of an equal number of representatives of the Korean Church and of the Mission to make recommendations to the Presbytery and Stations concerning plans for evangelistic effort of all kinds, and for any work in which the cooperation of the Mission and the Korean Church is desired. If such a plan is to be widened to a Planning Committee also for the General Assembly, it could not be done except by agreement between the Mission concerned, and between their acting jointly in both cases.

We got the impression from conferences with Korean Church leaders that they would like the arrangement of Planning Committees. Our Survey Committee also is in favor of them, if the practical difficulties involved can be solved. As to whether or not results would be more satisfactory than the former plan of working between Presbyteries and Stations and between the General Assembly and the Mission we are not sure, but Planning Committee plan is worth trying out.

(3) What changes in sending arrangements, if any?

If Planning Committees for our own Mission only are set up, we would favor the assignment of missionaries in the evangelistic class to be made by the Planning Committee, subject to Board approval, but think that the assignment of missionaries to educational, medical, and other institutions having Boards of Control (on which the Presbytery will have representatives as well as the Station) viz for evangelistic funds from the Planning Committees and for the Institutional work from Boards of Control. Requests for personnel and funds for special classes, as agriculture, radio, etc., should be handled by requests from the Mission to the Board of Foreign Missions. Missionaries should not be returned to the field if it is known that there is serious opposition to their return, either on the part of the Korean Church or the Mission. Such opposition can be ascertained without a formal vote by a Planning Committee or Board of Control. It will probably be advisable for the Mission to vote on the return of missionaries as was done formerly, or upon request of the Board of Foreign Missions.

In conclusion as a Survey Committee we are willing to enter into Inter-Mission Inter-Church negotiations in regard to a Joint Mission and Church Plan in which there would be a pooling of personnel and funds with a certain amount of over-all supervision, but as we know the situation in Korea, we do not see much hope in this plan, either between the Korean General Assembly and cooperating Mission alone, or between the Methodist and Presbyterian Churches and Missions combined. However, we think that joint Church and Mission offices in the Christian Literature Society building, or other buildings in Seoul, might be possible and would be desirable.

Section VI.

STUDY PAST STATION LOCATIONS AND PROGRAMS.

- (1). Question as to the re-opening of all Stations.  
a. The strength of the church in the area.  
b. The need to be saved.

In 1940 in the three Stations field of Syenchun, Pyongyang, and Chairyung, there were 60% of the churches in our Mission's territory, 71% of the baptized membership; 73% of Korean Church workers on salary; and 76% of the average attendance at the principal preaching service on Sunday. At that time 46 members of our mission

(or 140%) were located in these 3 Stations, but only 13 of these in the two Stations of Syenchun and Chairyung. It would seem therefore, that except for institutional and other work in the Pengyang centre there is no great need for evangelistic and other Mission workers being located in two of these three Station areas. About 6% of the population at that time were professing Christians. The increase of Church adherents since 1940-41 has more than kept pace with the increase of populations which, due to the Russian occupation, is probably not much greater than it was at that time.

We are in favor, therefore, of early withdrawal from Chairyung and Syenchun Stations, with profound thankfulness for the blessing of God upon the work of the Missions and the Church in these areas that makes this recommendation possible. It may be advisable to locate one or more families in each Station for a few years to dispose of the property, and to attend to other matters in connection with withdrawal.

To Pyengyang, also, it will probably not be necessary to assign missionaries for general evangelistic work, but only for special evangelistic effort; for teaching in the seminaries, medical and agricultural work; and other specialized forms of service for the north, with Pyengyang as a center. If this plan is adopted, the number of missionaries can be considerably reduced from what it was formerly.

The strength of the Korean Church in these three Station areas is indicated by the fact that it is now adequately caring for the churches; is aggressively evangelistic; has in operation a thorough system of Bible Classes and Bible Institutes; and is maintaining its kindergarten, primary, and middle schools. If the Koreans initiate the establishment of Christian Colleges or university in the north, the Mission may be able to cooperate and give some assistance, or instead to assign a few missionaries to teaching in national institutions of higher education.

Kangkei Station being isolated in the far north with a Christian adherentage of some 10,000 in a widely scattered area, we think this Station should be maintained for some years, with a minimum force of two evangelistic men and their families, together with two single women evangelistic workers. The medical work as was successfully done before, can be carried on with a Korean physician in charge, in the Mission hospital building, with such co-operation as the evangelistic missionaries of the Station can give, or under a separate Board of Managers on which the Station be represented.

In our opinion the Manchuria Station should not be re-opened on a permanent basis. Because of the attitude of the Chinese, the Korean population there will probably not increase, besides the Korean field in Manchuria is a natural Home Mission field for the Korean Presbyterian Church. In the present emergency we would favor assigning a missionary family there for a few years, if it is possible to do so.

As to South Korea, the Committee is unanimous that the present 4 Stations should be maintained with an increase as to personnel and funds rather than a decrease. The population of South Korea, comprising about two-thirds of that of the entire country, is still largely unevangelized, with less than 1% Christian. So far as we can see now, our program for South Korea should be planned for 25 years at least. The country districts around Seoul and the Chungju field are the least evangelized. Under American occupation and in view of the expressed desire of the Korean people, the opportunity for Missions in South Korea has never been better.

Since many inter-mission organizations and institutions are in Seoul, our Station force there will necessarily be the largest in the Mission. Station

hospitals should be maintained in Chungju and in Andong, and strong medical centers in Seoul and Taiku. Mission co-operation in middle school education in Seoul and Taiku is at this date undetermined, but of the need of a sustained evangelistic effort in all 4 Stations, there is no doubt. Also there is need in Seoul and Taiku Stations for specialized forms of work in addition to what was carried on formerly.

In fact the need and opportunities in South Korea are so great that until North Korea is open again for assignment of missionaries, all the men of our Mission who can possibly return to the field can be well employed in South Korea. To give a fuller picture of needs, some figures are presented for our 4 Stations in South Korea. These are approximately correct: Number of churches, Seoul 150; Chungju, 66; Andong 110; Taiku 210; total 536. Number of ordained ministers: Seoul, 57; Chungju, 6; Andong 14; Taiku, 40; total 119. Total adherents: Seoul, 17,000; Chungju, 5,000; Andong, 7,500; Taiku, 20,000; total 49,500. Populations: (Presbyterian share) Seoul 1,200,000; Chungju, 750,000; Andong 870,000; Taiku, 2,200,000; total 5,020,000. These figures show that in the South as well as in the north, the Church has come through the war period very well. They also show that there is still an immense amount of work to be done. The Gospel must be more eloquently presented to the whole population. Much of the church work has been let go to loose ends. The Presbyterians have not been able to give adequate supervision. In Seoul many of the ministers are in the city, and at least a third of them are not in charge of churches; in Chungju and Andong there is only one pastor for every 8 churches, in Taiku the ratio is 1 to every 6. Many of the churches in the country districts are left to take care of themselves. There is not only a shortage of paid workers, but communications are slow and travel is difficult. There is urgent need to more intensively evangelize South Korea.

- (2) Policy and Program of Stations to be opened again.
- a. Review of types and (of) service to be undertaken.
  - b. Personnel and funds needed.

As in the past years the emphasis of Chungju and Andong should be almost entirely evangelistic with the support of a Mission Hospital in each Station. The Mission has never undertaken educational work in these two Stations and it is not proposed to do so now. Seoul and Taiku are within easy access for young people who wish to attend schools of middle and college grade. Children from Christian families attend the public primary schools. Later on the Church may initiate the organization of schools.

As for Taiku and the proposed policy in regard to education and medical work, it is outlined in Section 2 of this Survey. The evangelistic work should be continued as before, but with some changes in policy as indicated below. Specialized forms of work as radio broadcasting and visual education should be added.

- (3) Question as to Compound ideas for residence location.

Mission experience so far has shown the value of Compound location. We should use the Compound centers developed, until changing conditions clearly indicate the wisdom of scattering our Mission forces. The united strength developed in close co-operation of our missionary work has been one of the factors of past effectiveness.

In the past the Mission owned what were called "Rest Houses" in Euiji in Synchun's Station territory; in Anju under Pyongyang; in Anak under Chairyung; and in other places. These were used by missionaries periodically while itinerating and teaching Bible Classes in the particular section. These "Rest Houses" served their purpose for a time, but as travel and communication improved, these properties were all sold or deeded over to the Korean church.

In recent years Dr. and Mrs. Winn made request to reside in Yangpyung, 40 miles east of Seoul, in the center of the east district, the itinerating of which was Dr. Winn's major assignment. With Mission and Board funds, a small residence was built. The advantages were that Dr. and Mrs. Winn could make the Yangpyung Church a center for their work, and be in close contact with all the churches in that area. The disadvantages were that in our Station conferences they had to come in and stay over night or be absent. Also they were not available for Bible Institute and other work in Seoul. For some years also in Mission meetings the proposition to locate Mission workers in residence in Kyungju and Sangjun in the Station territory of Taiku has been discussed.

We are willing to locate workers in residence in those centers, viz; Yangpyung, Kyungju, or Sangju. Another large center in Seoul Station's territory is the city of Ansong. There is no suggestion that missionaries be located in such centers in Chungju and Andong. One difficulty in establishing sub-stations is to find available missionaries.

If there is available personnel among our Mission force, we are in favor of establishing three or four sub-stations with resident missionaries in South Korea. There seems to be no need for adopting such a plan in North Korea.

## Section VII

### P R O P E R T Y

#### 1. PRESENT OWNERSHIP AND TITLES.

- (1) Kangkei - About 9/10 of the land and about 7/8 of the buildings were sold - 19,531 pyung of land and 761 pyung of houses.
- (2) Syunchun - about 2/3 of the land and about 1/3 of the buildings were sold - 28,766 pyung land, 540 pyung of houses.
- (3) Chungyung - about 3/4 of land and about 1/4 of buildings sold - 347,000 pyung land; 1,700 pyung houses.
- (4) Pyongyang - no sales of either land or buildings.
- (5) Seoul - One piece (small) and two buildings at Yangpyungni sold.
- (6) Chungju - About 9/10 of both land and buildings sold - 32,807 pyung land, 750 pyung houses.
- (7) Andong - About 9/10 of both land and buildings sold, - 31,760 pyung land; 406 pyung houses.
- (8) Taiku - About 1/10 of total land area sold - (nearly all farm land in country); only 57 pyung of buildings, and but one of these in Taiku proper.

The titles are in dispute on all land and buildings sold. Our claims are in the court for all that was sold south of 38 degrees. A complete list of ALL real estate both north and south, sold or unsold, is in the hands of the National Property Custodian in Seoul and we have a copy. We know practically nothing of the real status of our property north of 38, but, since both the Japanese and the Russians have had it in charge, it is safe to assume that the situation will be even more complex than in the south.

#### 2. PRESENT USE.

- (1) Kangkei - Little known - probably in Korea and / or Russian hands.
- (2) Syunchun - " " same
- (3) Pyengyang - mostly by Russians, but some by Koreans
- (4) Chairyung - Little known, probably in Korean and / or Russian hands
- (5) Seoul - Yangpyungni by Presbyterian Korean Church there; In Seoul, 7 by Army, 2 by missionaries; school by Chungsin; others (native) by Koreans, most of them without legal right.
- (6) Chungju - Army, all but one where missionaries live; Bible Institution by Koreans for Institute; Koreans houses and lands mostly by Koreans.

7. Andong - One by missionaries; one by military, other foreign style residences vacant; B.I. for Institute; native houses by Koreans.

8. Taiku - B. I. for Institute; Schools as schools by Koreans; two houses by Missionaries; Army in some houses by contract; Koreans in most of Korean houses under contract agreements.

### 3. FUTURE USE.

The same as formerly used so far as we know how. No specific changes have been made or planned to date, though it is probable some changes will be made as our possession and occupation of stations and property increase and our work develops. It is also probable that some of our land and buildings may be sold through the proposed closing of a station or two and the limiting of personnel and activities elsewhere and the consequent excess of property.

### 4. NEW PROPERTY NEEDED.

While it would be difficult, and also unwise, at the present time to indicate specifically by station and building our need for new property, it is certain that there will be considerable development, particularly in South Korea in connection with established institutions and new enterprises, where now construction and equipment of buildings will be needed and our mission and Board asked and expected to share in the cost.

Our greatest needs, however, in the immediate future, and for some time to come, will be repairs and re-equipment for residences, native houses and institutions. After making all due allowances for all that has been and may yet be done in the way of repairs and equipment by both the military and the Korean Christians, it is certain that much must still be done by the Mission and the Board to put our buildings back into condition for use. While no detailed estimates are nor can be made available, it is safe to predict, that, for Korea as a whole, anywhere from \$300,000 to \$500,000 (U.S. money) would be needed during the next five or ten years to cover our share of repairing present buildings, building new ones, and equipping all of these.

### 5. TYPE OF MISSIONARY RESIDENCE FOR THE FUTURE.

It is unlikely that any will be required in Korea for considerable time.

### 6. GENERAL QUESTIONS.

(1) Should lands on which Korean Churches now stand be deeded to the Koreans? As a policy, YES. In particular each case should be determined on its own merits as to whether, when, and method of transfer. So far as I know only two pieces in Seoul and one in Chungju would be involved.

(2) Should Institutional lands and buildings be deeded over to the Koreans? As a policy, YES. BUT only if and when these institutions financially, constitutionally, and in actual practice are established firmly as CHRISTIAN institutions with reasonable prospects of continuing so. (Chungsin School would be in this category).

(3) Should all repairs and immovable equipment be entirely from Mission and Board Funds and administered entirely by the Mission? Only in case the properties are wholly owned and used by the Mission. (Residences for instance). If property is loaned to an institution, jointly controlled and administered by the Mission and the institution, responsibility for equipment and upkeep should either be wholly that of the institution or shared by the Mission and the institution according to definite written rules in the constitution and amounts placed in the annual operating budget.

(4) In the case of missionary residences and lands pertaining thereto, would you insist on applying the Board's rule that funds received from the sale revert to the Board? YES. It is a good and just rule. If the money or any part of it is to be used in Korea, it should be re-appropriated from America just like any other money.

(5) In the case of the sale of institutional property would you recommend that all funds received be appropriated for work in the Christian Church or institution? As a policy, YES. BUT each case should be considered in the light of its own merits and the needs of the field. Money in this class is different from that obtained from the sale of missionary residences. In the latter case the money was given for the use of missionaries themselves, but in the first case, the money was given for mission activities on the field. Therefore, if the activities continue or the need for them still exists, it is reasonable to suppose that the money should be made available for the work and to meet the need by remaining on the field to which it was originally sent. If the work and the need for it should cease to exist, the money might be used on the same field to meet some other need or be taken to another field where a need does exist.



R E C O M M E N D A T I O N S  
TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN  
CHURCH IN THE USA

---

Presbyterian Deputation to Korea

Presented to the Board of Foreign Missions of the Presbyterian Church  
on October 20, 1947.

All recommendations regarding cooperative activity are presented by the Joint Deputation of the Foreign Missions Conference to Korea. The following recommendations are concerned primarily with the Presbyterian Mission and its relationships.

Reconstitution of Korea Mission

The deputation recommends the re-constitution of the Korea Mission as of January 1, 1948, under the rules of the Board's Manual with the understanding that a new constitution for the Korea Mission be drawn up by the Executive Committee on the field for Board approval after the re-establishment of the Mission.

Field Administrator

The deputation, having given careful consideration to the responsibilities of administering the Restoration Fund and the other organization responsibilities in Korea, recommends that a Field Administrator be appointed by the Board who shall have the same functions as the Field Administrator appointed to Siam.  
(Board action 46-1766, 47-250, 47-681, 47-747).

Purchasing and Shipping Agency

The deputation recommends that the Board give favorable consideration to the recommendation of the Joint Deputation concerning the establishment of an inter-denominational purchasing and shipping agency, operating both in the USA and Korea, which shall charter a steamer to ship adequate supplies for the livelihood of missionaries and the reconditioning of their residences, also for the restoration of Christian institutions and the Christian community, and to support on-going projects with material.

Restoration Fund

In view of the urgent need for restoring and rehabilitating institutions and work in Korea, the deputation recommends that as soon as the exchange rate of 150/1 or more is reached, the Mission proceed immediately to use Restoration Funds; this should not preclude the present use of funds where the work makes it necessary. It is further assumed that material will be sent as needed regardless of the exchange rate.

The deputation further recommends that one-half of the Restoration Funds allocated to Korea be held in reserve for the institutions and work in North Korea with the understanding that they shall be used when the 38th parallel restrictions are removed, or shall be reconsidered in 1950 in case there is no access in North Korea by that time.

Continuation of Loans

The Deputation recommends the continuation of the policy of negotiating loans in Korea, using the property on the field as a guarantee, until such time as a more favorable exchange rate is obtained.

Medical Policy

In view of the limited resources in both personnel and institutions, the Deputation believes that the most effective medical contribution which can be made in Korea is that of high grade medical and nursing education re-organized at Severance Medical Center, stressing the Christian emphasis on service rather than profit; and recommends that this take precedence over the re-establishment of hospitals in smaller stations. It further recommends that to stations where hospitals are not being re-opened, be assigned public health nurses who, equipped with mobile units, shall stress the preventive aspect of public health medicine.

Reorganization of Severance Medical Center

The Deputation presents for favorable consideration of the Board the recommendation growing out of the survey of the Joint Deputation that the Severance Medical Center be so reorganized that:

"The Board of Directors be so constituted as to provide for representation of the Korean Churches, the cooperating mission agencies, the official heads of all three institutions (Severance, Ehwa and Chosen Christian College), the alumni of the institution and the Korean community at large, as follows;

- One representative, Australian Presbyterian Mission
- One representative, Presbyterian Mission (South)
- One United Church of Canada Mission
- Two - Methodist Mission
- Two - Presbyterian Mission (North)
- Two - Korean Methodist Church
- Two - Korean Presbyterian Church
- Two - Presidents of Ehwa and Chosen Christian College
- Three - Christian Alumni
- Three members elected by the Board from the Community at large
- One - President of Severance Medical Center, ex officio

And when such a board has subscribed to the following principles:

1. The hospital, Medical School and School of Nursing each be under separate budget.
2. The Executive Director of the hospital be a missionary doctor.
3. The Superintendent of Nurses be a missionary nurse.
4. The present debt of the institution be liquidated from local resources.

The cooperating Board shall contribute with annual grants to the current budgets, including a supplement to the salary of the Korean president, shall assist toward the modernization of the out-patient department, the repair and rehabilitation of the in-patient department and nurses' residences, and contribute modern equipment from the "1000-Bed" hospital now being shipped to Korea from Shanghai.

The Joint Deputation further suggests that the Missions supply four to six missionary doctors, including one advisor to the Superintendent of the School of Nursing, and scholarships abroad for two doctors. and one nurse annually for the next five years."

Higher Education.

The Deputation presents to the Board for favorable consideration the recommendation of the Joint Deputation regarding a "Union University":

"The Joint Deputation has given careful consideration to the three institutions of higher learning in Seoul, their inter-relationship with one another, their relationship to the Korean Churches, and their relationship to the missionary agencies in Korea and in America. Out of the conferences with the three institutions and the representatives of the churches, we have reached some definite conclusions.

First, it is our understanding that all these institutions desire for the present at least to continue their separate institutional existence but, at the same time, to enter into a program of intimate cooperation.

Second, it is our understanding that all three institutions desire to maintain a very definite and organic relationship with the Korean Christian Church and with the missionary agencies in Korea and in America.

Third, It is our understanding that all three institutions are now in the process of reorganizing their governing bodies in order to strengthen their Christian character and to increase the efficiency of their professional service.

In view of these facts, our Joint Deputation would suggest that each of the three institutions adopt a uniform type of organization so constituted as to provide for representation of the Korean Churches, the Cooperating Mission Agencies, the official heads of all three institutions, the alumni of each institution, and the Korean community at large as follows:

- One - representative, Australian Presbyterian Mission
- One - representative, Presbyterian Mission, South
- One - representative, United Church of Canada Mission
- Two - representatives, Methodist Mission
- Two - representatives, Presbyterian Mission, North
- Two - representatives, Korean Methodist Church
- Two - representatives, Korean Presbyterian Church
- Two - Presidents of Ehwa, C.C.C., or Severance Union  
Medical Center
- Three - Christian Alumni
- Three - Members elected by the Board from the Community at large
- One - President of institution concerned, ex officio

We would further urge that the three institutions should observe the following principles:

1). That each director shall preferably be a Christian but in any case shall subscribe in writing to the Christian purpose as it is stated in the constitution of the institution to which he is connected.

2). That with the exception of the president, no one shall be eligible for membership on the Board who is an employee of the institution.

3). That members shall not be elected to the Board of Directors on the basis of gifts, which have been made or are to be made, but because of their qualifications for service to be rendered as members of the administrative board of the institution.

4). That public-minded people should be urged to contribute to the institutions from a genuine philanthropic motive and not from a desire to control the institution.

5). All faculty members must be elected by the Board of Directors upon nomination by the President.

Moved that the Ewha Cooperating Board in North America and the Cooperating Board for Christian Education in Chosen, Inc. be urged to unite in a single unit for a united support of these institutions from America.

We have been inspired by the past record of Chosen Christian College, Ewha College, and Severance Medical School, their survival of the hazards of war, and their plans for the future. We look forward to the reorganization of their Boards of Managers as elsewhere proposed, and pledge our efforts to stimulate and unify the support of their friends abroad.

We believe that the goal of Christian higher education in Korea should be a limited but well-rounded program that is both clearly Christian in character and influence and academically of standards comparable to those in leading institutions elsewhere.

Recognizing the difficulties in the way of immediate union despite the desire for it on the part of both educators in Korea and of friends abroad, we favor for the present a correlated program in administratively independent institutions, with Chosen, Ewha, and Severance each concentrating on a definite, unique, and mainly non-competing program. As the initial set-up, we propose:

1). That all clinical aspects of medical and nursing education be offered at Severance, with a definite place for women in medicine as well as in nursing.

2.) That all premedical work be at Chosen and Ewha with preclinical nursing also at Ewha.

3). That Chosen and Ewha concentrate on the development of general education in arts and science. In this connection, we wish to express our conviction that a sound undergraduate foundation is a prerequisite for graduate work, and that, therefore, for the present, plans for graduate development can wait.

We also feel obliged to express our concern lest a very natural and commendable desire to meet the demands of the young people of Korea lead these institutions to attempt more than they can adequately handle. The danger of sacrificing quality for quantity is so great, and so fatal to Christian education, that we cannot refrain from a word of caution. In our view, resources in personnel and material, and the very nature of the type of education these institutions strive to offer, must limit Chosen and Ewha to not more than 1,000 students each.

While we appreciate Ewha's desire to remain a woman's college, we hope that ways will be found of sharing facilities through the exchange of professors and participation in joint classes, and we look with favor upon Chosen's plans to become coeducational.

We are particularly concerned lest premature planning for new units jeopardize the success of this program, and therefore, urge the three institutions concerned to devote their energies for the present to improvement of quality. We further suggest that any expansion or new developments be approved by a joint meeting of all three Boards of Managers.

In the furtherance of this program we propose specifically the following types of assistance:

- A). Financial and material aid in the task of physical rehabilitation:
  - 1). In the repair and renovation of present physical plants.
  - 2). In the equipping of laboratories until they are adequate to the task. This will involve special aid for premedical training.
  - 3). In the securing of special equipment, such as audio-visual aids.
- B). Personnel: the earliest possible provision of Western personnel as follows:
  - Chosen - 12; Ewha - 12; Severance - 10.
- C). Annual Grants: the assurance of substantial financial assistance, from all cooperating Missions, for current budgets.
- D). Scholarships: a limited number of scholarships to enable members of the staffs of the three institutions to go abroad for refreshment and further academic training.
- E). New developments: we propose a joint campaign with a view to raising a sum of US \$400,000 for the erection of an adequate joint library on a site halfway between Chosen and Ewha, and for other projects which may encourage cooperation and coordination.

In conclusion, we repeat our faith in the future of these institutions and our desire to share in the task of providing Korea with Christian higher education of the highest order.

It was move that as soon as the recommendations concerning the three colleges have been passed by the authorities in New York, they be sent to the Presidents of these institutions."

### Secondary Education

The Deputation is impressed by the importance of Christian secondary schools in the life of the Church and looks forward to the earliest restoration of Christian control and direction to such schools as the two at Seoul and the two at Taegu (and when the opportunity comes, the four in North Korea). It cannot commend any school which is not under Christian control.

The Deputation assumes that the Korean Church will shoulder the major responsibility for secondary education, but proposes that the Mission assist in the task of rehabilitation by helping in repairs and re-equipment.

The Deputation proposes consideration in participation of mission personnel in certain strategic middle schools. In view of the limited personnel available, the advice of the Korean Church is desired in the assignment of priorities.

We believe that cash aid, if any be given, be restricted to scholarships for worthy Christian students, especially children of Christian workers.

The Deputation further suggests that all new schools must be the responsibility of the Korean Church, with no assumption or assurance of Mission aid, though, in exceptional circumstances, some initial aid may be provided on a limited scale.

#### Chosen Theological Seminary

The Emergency Executive Committee joins with the Deputation in recommending that when the Chosen Theological Seminary is so organized that a single Board of Directors is elected by the General Assembly of the Presbyterian Church of Korea so as to have representation from each Presbytery, and when the plan of operation, the President, and each faculty member upon appointment is approved by General Assembly, the Board support the institution with a subsidy for current expenses, one full-time missionary professor, and the equivalent of another full-time professorate in part-time service; the Mission shall then, also, comply with the request of the institution for one representative on the Board of Directors.

It is further recommended that the Mission then will cooperate in the rehabilitation of the seminary plant when it becomes the property of the General Assembly and that provision be made for one overseas scholarship each year during the next five years for qualified seminary professors.

#### Pyongyang Theological Seminary.

It is recommended that when Korea becomes a united nation and the 38th parallel is opened, the Board consider consultation and cooperation with the General Assembly of the Presbyterian Church in Korea regarding the reconditioning of the property and the operation of the Pyongyang Theological Seminary.

#### Bible Institutes.

In view of the recognized need for lay leadership in South Korea, the Deputation recommends that the Mission participate, in addition to the former system of Bible classes and short term Bible Institutes, two Higher Bible Institutes-- a Union Institution in Seoul and a Presbyterian Institution in Taegu -- with the distinct understanding that the Taegu Higher Bible Institute does not develop into theological seminary and with the participation of not more than <sup>one</sup> full-time missionary of its equivalent in part-time service, with the current expense budget supplemented by a Mission fund including Restoration funds for the repair of buildings.

#### Evangelistic Assignments and Budgets.

The Deputation is convinced that all evangelistic missionary assignments and work budgets should be determined by the General Assembly and the Presbyteries of the Korean Presbyterian Church in cooperation with the missionaries, it therefore recommends that a cooperative arrangement be organized by the Church and the missionaries for the planning and control of all evangelistic activity in which the missionary participates.

Agricultural Demonstration Projects.

The Deputation approved in principle the Christian agricultural demonstration projects as they have been outlined by D. N. Lutz and G. J. Adams with the understanding that not more than four Presbyterian missionaries be assigned to this agricultural program.

Women's Work.

The Deputation recommends that in planning women's work in the future, a committee of the Mission be appointed to give special attention to family life, work with women students, a Christian woman's publication, and social activities by women.

Radio Broadcasting.

The Deputation presents to the Board the recommendation of the Joint Deputation to the Audio Visual Committee of the FMC to implement the establishment of a radio broadcasting station as the beginning of religious broadcasting in Korea. This station is to be maintained by the Chosen Christian College on its campus and equipped with a studio for recording; the program to be under the direction of the National Christian Council with the understanding that blocks of time be released to Ewha and Severance. The Deputation further recommends that one full-time technically trained missionary or national be assigned to this project.

Mission Activity in Manchuria.

Under the present circumstances the Deputation considers it unwise for the Mission to attempt any work in Manchuria but recommends that consideration be given to help the Korean Church in Manchuria if that Church will indicate practical ways of doing so.

The Taegu Leper Hospital

The Deputation recommends that as opportunity is afforded, the Mission participate in the work of the Taegu Leper Hospital and that it come under Mission auspices.

Project for Assisting Delinquent Girls.

Recognizing the need in the unsettled social conditions of Korea for a project to assist delinquent girls, the Deputation recommends that a committee be appointed to consider a program and budget for such a project in Taegu and that consideration be given it as a Restoration Fund project.

Policy for Automobiles on Field.

The Deputation would recommend to the Foreign Council of the Board that it study the question of the Board's equity in automobiles shipped to the field at Board's expense and on mileage allowances on privately and Board-owned cars.

DISTRIBUTION OF PERSONNEL

<u>Type of Missionary</u>	<u>Present</u>	<u>Returning</u> <u>1947-48</u>	<u>New</u> <u>1947-48</u>
<u>Seoul</u>			
Evangelistic	One woman		
Educational	Two couples	Two women	
Medical	One couple	one couple	
		One woman	
		Two couples	
		One woman	
Treasurer-Administrative	One couple		
Theological			One couple
Rural-Agricultural		One couple	
Literature-CLS			One couple
Audio-Visual		One couple	
Student Evangelism			One couple
<u>Chonju</u>			
Evangelistic	Three couples		
	One Woman	One woman	
		One man	
Medical			One nurse
<u>Taegu</u>			
Educational	One couple		
Medical	One woman	One woman	
	One couple	One couple	
Evangelistic	Two couples		
	One woman	One woman	
Student Evangelism			One couple
Audio-Visual			One couple
Rural-Agricultural			One couple
<u>Andong</u>			
Evangelistic	One couple		
	One woman	Two women	
		One Couple	
Rural-Agricultural	One couple		
Visiting Nurse			One nurse
<u>Seoul - Short term</u>			
Radio technician			One man
Educational			One Woman
Utility-Emergency			One man
<u>Taegu - Short term</u>			
Education			One Woman
			One man



THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK 10. N. Y.

Rev. Edwin Wade Koons, D.D.

Memorial Minute  
Adopted by the Presbyterian Board of Foreign Missions  
December 16, 1947

The Board made record of the death of the Rev. Edwin Wade Koons, D.D., of the Korea Mission, on November 29, 1947, at Southampton, Long Island, New York.

Edwin Wade Koons was born on April 22, 1880, in McLean, New York, where his father, Rev. Silas Edwin Koons, was pastor of the Presbyterian Church. He was graduated from High School, La Porte City, Iowa, in 1895, Coe College, Cedar Rapids, Iowa, in 1900 and Auburn Theological Seminary, Auburn, New York, in 1903. On February 16, 1903, Mr. Koons was appointed by the Presbyterian Board of Foreign Missions to the Korea Mission and the following autumn he sailed for the field. Two years later, Miss Lucy Donaldson arrived in Seoul, Korea, where she was married to Mr. Koons on September 13, 1905.

Mr. Koons' first years had been spent in language study and itinerant evangelism in Pyengyang but, at the time of their marriage, Mr. and Mrs. Koons were assigned to service in the Chairyung Station. In 1907 Mr. Koons had the satisfaction of participating in the organization of the first Korean Presbytery and ordination of the first seven Korean Presbyterian pastors. Until 1912, Mr. Koons spent most of his time traveling through rural areas, teaching and preaching wherever interested groups were gathered.

After returning from furlough in 1913, Mr. and Mrs. Koons were transferred to Seoul, where Mr. Koons became Principal of the John D. Wells Academy for Boys. While Mr. Koons gave most of his time and strength to this School, with particular emphasis upon its Christian influence, he spent Sundays, and often other days, as well, in visitation among the rural churches in the vicinity of Seoul. One afternoon of each week he devoted to personal work at Severance Union Medical Hospital. For a time, he was also Director of the Language School for new missionaries and was connected, in an administrative capacity, with the Christian Literature Society of Korea.

In 1931 his Alma Mater, Coe College, conferred on Mr. Koons the Honorary Degree of Doctor of Divinity. Dr. Koons had been the beloved Principal of the John D. Wells Academy for Boys for twenty-six years when, in 1939, the School was transferred to Korean Christian ownership. No finer tribute could have been made regarding the Christian influence of Dr. Koons upon his students than that given by the Japanese officer who cross-examined him during his six months' imprisonment at the outbreak of the war on a charge of espionage. Said the officer, "You think you have done good to the Koreans by running high schools for Korean boys for thirty years?" "I do," Dr. Koons calmly replied. "You are wrong," shouted the officer. "You have done nothing but harm; you have just put a crook (illustrating with a bent finger) into those boys in thirty years that it will take the Japanese government three hundred years to cure."

During his six-month period of imprisonment, Dr. Koons was tortured by his captors but, through that experience, he learned how the fellowship of suffering with Christ can be a blessed experience. "A new certainty of the presence of God," he writes, "came to me. When I was tied in a helpless bundle for the 'water cure' and

gasped for breath while my examiners splashed water in my face and knew I could end this by saying, 'Yes' to their demand, 'Did not that letter contain a code?'..... it was not easy to stand firm. But God came to me, nearer than ever before, and I was not afraid."

Dr. and Mrs. Koons returned to America in 1942, following Dr. Koons' release from prison and, from that time until his death, he served the Department of State, first on the West Coast and later in New York. He was Chief of the Korean Unit of the International Broadcasting Division, Department of State, while in New York, and was responsible for the daily messages beamed to Korea as a part of the "Voice of America," which, it is estimated, are heard by 2,000,000 Koreans. Dr. Koons gave himself unstintingly to this work of real value to both America and Korea, but he felt that it was only preparatory to the resumption of his work as a missionary in Korea, where he hoped to employ the radio as a means of spreading the Gospel message to untold numbers of Koreans. But before he could return to his beloved Korea, he was called to a higher service.

The Board extends its deepest sympathy to Mrs. Koons, their five daughters, Mrs. G. Gompertz, Mrs. John R. Stephens, Mrs. John B. Griffith, Miss Margaret Koons, Mrs. Dryden Moore, and their son, Dr. Edwin Donaldson Koons, but rejoices in this life of faithful and effective service for our Lord and Master.

WHITBY, 1947  
by  
L. S. ALBRIGHT

The enlarged meeting of the I.M.C. at Whitby, Ontario, July 5-24, 1947 was not a conference on missionary program and methods and must not be expected to do what it did not undertake, i.e., to provide detailed blueprints for advance in the next decade. The Whitby Conference undertook to examine the missionary situation afresh after the war and its concurrent revolutions and to match the Christian message with the world's present needs. Thus the conference had two foci. First, the actual situation in our contemporary world as revealed by area reports written and verbal, covering days of reporting and discussion and second, the historic Gospel to be applied to the world's present needs. As a result, the Whitby Conference was not quite scientific but thoroughly Christian. It was scientific in dealing with the present situation as factually as possible; it was Christian in seeking the solution of the world's ills within the Christian revelation.

A conference on methodology would have been more immediately satisfactory in concrete suggestions, findings, resolutions. But as always each member would have advocated his pet theory, favorite method, tested program, and the result would have been a hodge-podge of recommendations without balance or unity--no logical consistence or philosophical basis. As it was, the factual survey was followed by a review of the historical Christian faith, thereby laying a sound theological basis and providing a logical development of method and program. Frankly accepting God's great acts in history--the birth, ministry, death and abiding presence and activity of Jesus--as historically given, the practical matter of mediation or communication to our world in our generation resulted naturally, almost inevitably in certain concerns, emphases, cautions, challenges. Thus without consciously seeking it, there was achieved consistency of method, a comprehensive program and an over-all slogan--expectant evangelism.

Whether one considers the world in general or Japan in particular certain things stand out: -

1. the sheer physical destruction of war.
2. The outer revolution which has changed the physical aspect of whole cities and regions and
3. the inner revolution which has caused the obliteration of familiar landmarks, the breakup of traditional ideas, the decay of accustomed social patterns, the collapse of habitual securities, the crumbling of hitherto accepted loyalties, the disintegration of approved ethical values, the eclipse of established religious belief.
4. The Church has survived, weakened in numbers, in resources, and in leadership--how could it be otherwise--but strengthened in spirit and in experience and girding for a fresh and considered advance.
5. Oneness in Christ across the flaming barriers of war has been demonstrated in a way almost incredible. Missionaries are sincerely desired--never more so--as comrades in the tasks of evangelism, education, reconstruction, and the training of leadership.
6. Nationals are ready for a new partnership, much freer, franker, more mutually helpful than ever before.
7. At the same time missionaries cannot escape long, long thoughts about our war-time entanglement with nationalism and the necessity of much greater care to preserve the supranationality of missions.

8. Meanwhile we need to remember that it is an unfinished war, a continuing revolution--political, economic, and ideological. This revolution is world-wide and it promises to continue until it works itself out in greater justice, equality, and opportunity, failing which general disaster is the alternative.

9. This gives urgency to the missionary task of world evangelization. Indeed the historic slogan of the Student Volunteer Movement may well become real at last: "The Evangelization of the World in this Generation," for in an atomic age there may not be any other.

10. This represents a colossal task quantitatively and qualitatively--seventy million people in Japan to evangelize, to develop democratic institutions and a Christian culture and remember, in an age of competing totalitarianism, we must have a total solution or we are doomed to discomfiture and failure. Have we the resources for such a stupendous task?

That brings us to the great trilogy of Whitby--"The Given Word," "The Articulate Word," and the "The Dynamic Word."

Under the "given word" we rehearsed the "mighty acts of God" portrayed in the life and ministry of Jesus as the source and spring of all our enterprise.

Under the "articulate word" we reminded ourselves afresh of the importance of: -

1. The Bible. Its production and distribution to replace those destroyed and to meet the requirements of new inquirers in evangelistic campaigns. Bible classes and church use. The American Bible Society will do its utmost on this score; have the Boards yet done their best on the cognate requirement of Hymn Books?

2. Christian Literature. This is absolutely necessary in a literate nation like Japan, cut off from outside sources for years, huge stocks destroyed and Communists eager to supply the lack. Are there emergency plans to send Christian literature and long-range plans to undergird the Christian Literature Society with funds, materials, personnel?

3. Audio-Visual Aids. In evangelism and as a method of concomitant mass modification of ideas and ideals, audio-visual aids are indispensable. Japan is a relatively compact land, normally with good means of communication, well supplied with electricity to the smallest hamlet and with great concentrations of population in cities and towns, and the people are conditioned for the mediation of Christianity. I am glad that plans are in process to send an audio-visual study team to the Orient. I hope they will give adequate attention to the unusual suitability of Japan for this means of mass communication.

4. The articulation of the word in three special forms:-

a. Preaching missions on the part of outstanding ministers and laymen from North America. Is that provided for?

b. The loan of professors on sabbatical leave or otherwise to teach in seminaries and colleges during this present unusually receptive period. Do the denominations have this in mind and in their budgets?

c. Young people as short-term teachers of English, Music, Recreation, while American prestige remains high and may be conserved by friendly service. Is this in the cooperative planning? I might have added other elements to these last three categories but I want to reserve them for the next section--"the dynamic word."

Under "the dynamic word" we at Whitby reminded ourselves that after all, the Gospel is life and it must be lived. This includes many things:-

1. Believing and belonging. 2. Social Concern. 3. Christian institutions--church, home, school, urban or rural Christian center, NCC. 4. A Christian community--the Holy Spirit in fellowship.

That is not so easy to incorporate in a program or to catalogue in an advance movement, but it is the thing without which all else will be failure and frustration of spirit.

That brings us to three final considerations:-

1. The difference between needs and desires. People may want the wrong thing. As Christians we must give them the right thing whether they accept it or not--adequately communicated, properly demonstrated in life, but the right thing, the Gospel.

2. Have we the resources? Three separate commissions have been examining the resources of the United States vis a vis the European Relief Program. What of the resources of North American Protestantism for Foreign Missions? Suffice it to say that national income is at an all-time high.

3. Financial support. This is not the same thing as financial resources. The National Stewardship Institute reports that contributions to religious causes are 35 per cent below the depression period, and President Truman in a letter to the Golden Rule Foundation urges systematic giving to those institutions upon which national integrity depends.

Yes, but national integrity cannot be preserved in isolation. What we need is systematic giving to all those causes on which international integrity depend. The last chapter of Tomorrow Is Here is entitled "Mr. and Mrs. Christian Enter Tomorrow!" That brings the responsibility for world Christianity or world chaos where it belongs, to the individual Christian. Whatever our plans, there will be no advance if we fail at this point. Does our program challenge the individual churchman?

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Rowland M. Cross  
Secretary  
Japan & Korea Committees

September 18, 1947

REPORT OF THE FINDINGS COMMITTEE OF THE JOINT CONFERENCE  
held in Seoul, July 15-19, 1947

Membership: Korean and missionary members of the Korean Churches with the Joint Deputation of the Foreign Missions Conference.

Your Findings Committee, recognizing that this Conference is not a legislative body and has assembled primarily for sharing information, reports the following as expressions of the thinking of the Joint Conference.

HIGHER EDUCATION

1. We express the highest appreciation for the heroism and tenacity of purpose which has maintained, during the years of the war and under systematic oppression the life of our institutions of higher learning. We congratulate Ewha Womans University, Severance Medical University, and Chosen Christian University for their recent attainment of a University status.
2. We would recommend the reestablishment of the Christian character of these institutions, and urge the attainment of these specific goals:
  - (1) Faculties composed of persons with highest academic attainment and active in Church life.
  - (2) Restoration in the charter of the institutions the statement of Christian purpose.
  - (3) A majority representation of the Christian community on their controlling bodies.
3. We recommend the participation of ALL the Protestant Church organizations in Korea and Protestant Churches from other countries, in the guidance and support of these institutions along the following specific avenues:
  - (1) The sharing of a specified number of qualified missionary teaching personnel.
  - (2) The granting of specific funds for the repair and restoration of buildings and equipment.
  - (3) The sharing of an annual budgetary support.
  - (4) It is our judgment that the previously existing institutions are all that the cooperating bodies should attempt to operate in the fields of higher education in Korea.
4. Inasmuch as there is no immediate possibility of a union of the existing Christian educational institutions of higher learning in Korea, we recommend that these institutions work toward some form of close union by planning and carrying out together the following projects, and we request our Christian constituencies abroad to give them all the possible support and direction for attainment of these projects:
  - (1) All the Missions working in Korea, national churches, and other religious, educational, and cultural bodies abroad shall be invited to join the work of these institutions looking forward to a University which will include them all.
  - (2) Organization of one Graduate School for academic and professional training.
  - (3) Establishment of a strong and well-equipped Medical Research Center.
  - (4) Erection of a Central Library.
  - (5) Building of a common auditorium.

- (6) Adequate class-room facilities and equipment to accommodate a reasonable number of students for QUALITY training.
  - (7) Building of faculty residences and dormitory units to facilitate the transportation and housing problems which are most acute and urgent.
  - (8) A School of Religion for training of Christian workers.
  - (9) A School of Agriculture and Forestry.
  - (10) Provision for pre-medical and pre-clinical school work.
  - (11) Adequate provision for Medical and Nurses Training Schools.
  - (12) A coordinated program for training of teachers abroad.
  - (13) A University Church and Student Center and adequate staff to carry on satisfactory work.
  - (14) Adequate endowments to support expanding work of the universities.
  - (15) Common affiliation in academic work and unified standards for quantity and quality of work for mutual recognition of credits.
5. We recommend the establishment of a Board of Trustees for Ewha Womans University, Severance Medical University, and Chosen Christian University which shall equally represent these institutions and have the following powers:
- (1) It shall set standards for all courses and grant degrees.
  - (2) It shall conduct a common library.
  - (3) It shall control the endowment and other funds given for this proposed project.
  - (4) It shall have power to implement the program.
  - (5) It shall control all expansion.

We believe that such an affiliated University would be a source of strength to each unit and present to the Korean nation and Christian community an institution adequate to meet the unparalleled challenge for Christian leadership.

We believe that such a University would be a sister institution to the Christian Universities established in every leading nation, expressing a new internationalism and universal Christian culture.

6. We recommend that when funds are available such a university establish a Christian broadcasting station.
7. That more definite details be provided the deputations to take back to the Board in America.
8. That we receive the report of the Findings Committee as a preliminary statement; that we suggest that the Boards of the three universities appoint a committee which shall continue the study of the entire question of a Union Christian University; that we ask the Mission Boards to secure the services of some competent educational authority who would spend from six months to a year in Korea to assist the above committee in this study; and that the committee be asked to report within a specified time (to be decided later).

#### AUDIO VISUAL EDUCATION

1. We recommend the immediate establishment of a consolidated Christian film library with facilities adequate for the visual education program of all denominations.
2. We recommend the establishment of, at least, one broadcasting station in Korea at the earliest possible moment along with adequate finances and staff for its operation.
3. We believe that audio-visual education should be provided for, more and more, as funds permit in all our education work in Church, school, and medical work.

## SECONDARY EDUCATION

1. We are strongly persuaded that the Christian forces in Korea must undertake a comprehensive program of secondary education. This has always been necessary in order to provide the Christian community with a means of conserving the faith of its youth at the most impressionable age, and to provide a recruiting ground for Christian leaders. But it is doubly necessary today in view of the fact that the Korean people as a whole are being subjected to a materialistic and often anti-religious propaganda. These schools will also provide a means of winning non-Christian students to the faith and of opening doors for the preaching of the gospel in non-Christian homes.
2. The following suggestions are made:
  - (1) That the churches and missions might set up a union committee which shall make a survey of the field to determine the present status of Christian Secondary Education, and to consider the number, type, and location of secondary schools that be undertaken; also to consider matters of common concern and especially ways and means of maintaining the Christian character of the schools.
  - (2) That the aim should be to establish at least one school for boys and one school for girls in each province in Korea.
  - (3) That as far as possible these schools should be maintained by the Korean church, and when it is necessary to seek mission help, it be in the nature of "grant in aid," rather than that of establishing mission schools.
  - (4) That there be a few Kindergarten and Primary schools of high standard.
  - (5) That there be a program of Christian Education planned for pupils in secular schools.

## CHRISTIAN LITERATURE SOCIETY

Since the production and distribution of Christian literature is one of the most urgent needs in Korea, we would recommend:

- (1) That the Christian Literature Society hasten the completion of its reorganization and resume its work as fully as possible immediately.
- (2) That the co-operating bodies (the Korean churches, the Missions, and the Boards) make strenuous efforts to provide the necessary personnel, materials, and funds for the speedy resumption of the production and distribution of literature by and through the Christian Literature Society.
- (3) That the Christian Literature Society be the one united agency for the production and distribution of Christian Literature to meet the program of the whole Christian community.

## THE KOREAN BIBLE SOCIETY

Since the Bible is basic to all our Christian activities in Korea and the supply of Bibles has been and still is wholly inadequate to meet the needs, we recommend:

- (1) That the Korean Bible Society do everything it can to increase the supply of Bibles, New Testaments, and portions as quickly as possible.
- (2) That we express our thanks to the American Bible Society for its gift of 100,000 Korean New Testaments, and at the same time request it to supply the Korean Bible Society 200,000 Korean New Testaments annually for the next five years; a quarter of a million copies of the whole Korean Bible as soon as possible; and 50,000 English New Testaments of the army type and 15,000 Russian New Testaments--these last, especially the English one, to be sent immediately, if possible, as they are in great and urgent demand by high school and university students.



- (3) That every effort be made to make Scriptures available in North Korea, and that, at least, one-third of the gift Scriptures sent from abroad be used (or held) for this purpose for the time being.
- (4) That the Bible Society be asked to set up a committee at once for the revising of both the New and Old Testaments in conformity with the modern linguistic standards.

MEDICAL AND SOCIAL SERVICE

We feel that all medical and social service rendered by Christian agencies should be motivated by love of men as taught through the life of Jesus. This quality should be so evident in our work that people will be able to distinguish ours from that of governmental and secular agencies. In order to realize this aim we propose the following recommendations:

- (1) To redeem and rehabilitate all former hospitals, clinic, health and social centers with special emphasis placed upon Christian character of all the persons employed for or connected with the work.
- (2) To plan for an expansion program geographically, or otherwise, definitely following and in coordination with the over-all program of evangelization of all the Protestant churches in Korea as proposed by that committee.
- (3) We also recommend that a united Christian relief agency be organized to receive contributions from the Korean churches and from similar agencies abroad and administer them among war refugees in Korea.
- (4) We recommend that all churches and Christian institutions make a definite plan to provide for the disabled and retired workers. This may not need to be included under "Medical and Social Service," but the committee felt that it should not be left out. Charity should begin at home and service rendered to the needs of our own people. This phase of our Christian work, we feel, has been greatly neglected in the past.

STUDENT EVANGELISM

We recommend that the National Christian Council organize a special sub-committee on student Guidance and evangelism and present a program of a comprehensive unity approach to the students in the schools of higher learning in Korea.

SPECIFIC NEEDS OF THE CHURCH

- (1) For restoration  
     Building materials  
     Lumber, cement, glass, metal roofing
- (2) For equipment  
     Organs, bells, communion sets, Sunday School supplies, clocks, pianos.
- (3) For pastors, church workers, and members  
     Religious books, Bibles, hymnals, sacred music for choirs, circulating libraries.
- (4) For evangelistic purpose  
     Trucks, tents, musical instruments, comprehensive audio-visual equipment.

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CHRISTIAN KOREA WITHIN A GENERATION  
(A Program of Evangelism)

(This paper read at the Conference was included in the findings by vote of the Conference)

Korea is passing through one of the most critical periods of her history. Every old pattern of life is broken up--not only politically and economically, but culturally and spiritually as well. There was a time when our people lived under Buddhist culture for a thousand years and the last Lee dynasty was pre-eminently dominated by Confucianism. But the disintegrating process of these spiritual patterns was begun from the end of the last century and now it is complete. The soul of Korea is "empty, swept, and garnished" to borrow the words of Scripture. Now there is a strong force with the array of "seven other spirits more wicked than himself" which contends to occupy this empty house. Christianity in Korea today is confronted with this terrible enemy which is commonly called communism and wrongly designated sometimes as "progressive democracy," and which combines atheism, materialism, secularism, totalitarianism, power culture, and political and economic tyranny all at once, and yet which marches forward under the banner of the guardian angel of all the poor and oppressed class of the world. Now how active this enemy is; how fierce and blood-thirsty it is; one needs not go into detail.

It seems plain that the spiritual destiny of Korea will be decided within our generation. Will it be a Christian nation? Or otherwise? It will largely depend on what we do now under the guidance of the Holy Spirit. If we set now our definite aim and program for complete evangelization of Korea and mobilize all our forces and offer all that we have for it and wait upon God for His mighty power, I am sure it can be done. A great door is open and yet the enemy is active. Therefore we must take quick action and go forward. "Christian Korea within a generation!" Let these be our motto and aim. Make Korea a model mission field. Let this be our definite aim.

I) Some Fundamental Principles

Having thus firmly set our purpose, there are certain fundamental principles which we ought to lay down in order to fulfill this end.

(1) Evangelism must be the center of all missionary and Christian activities. Evangelism ought to be the hinge on which all missionary activities revolve. Educational, medical, social, and rural work of every kind must be focused to evangelism. In order to carry out this principle, it may be necessary that some educational institutions should be reorganized, for the schools themselves must be first of all Christianized and become the centers of evangelism. The same is true with hospital and other kinds of institutions. Evangelization should be made the cardinal aim of every sphere of our work.

(2) Greater allocation should be made both in personnel and finance for evangelism .

(3) Greater missionary forces should be allocated for Korea. Korea may be a true Christian nation within this generation or she may never be. This is a critical time. It is high time to mobilize our whole Christian forces, Korean and missionary, to evangelize this people, so that this new nation may be built upon the foundation of Christ. Korea is very different from other mission fields in this respect. We can not just say how many times needed more than in former days, but we would say as many times as you could provide for this new opportunity. We thus appeal, representing tens of thousands of Korean Christians, whose hearts are heavily laden with a burden for the spiritual destiny of New Korea.

## II) Some Effective Methods of Evangelism

(1) The production and distribution of Christian literature. (Pamphlets, magazines, one daily newspaper and books are urgently needed. Here we need help in personnels, finance, and in material (paper and the like),

(2) Evangelism through audio-visual media. (At least six broadcasting stations, three in north and three in south; movie projectors, trucks, tents, musical instruments and the like are needed in every district.)

(3) Through educational institutions. At least two secondary educational institutions, one for boys and the other for girls, are needed in every Presbytery or district. These schools must be led by men of not only high academic standing, but of evangelistic zeal. National Church and the mission can co-operate for this project.

(4) Through medical and social work. These institutions should be not only the center of healing, but of saving, through proper management and able chaplains. (Chaplains should be attached to mission hospitals.)

(5) Through rural work. Missionaries both men and women for this work are urgently needed.

(6) Chaplains in factories and settlement work are needed for labor evangelism. (Chaplains in prisons should be helped in every way.)

(7) Establishment of hostels and leadership are needed for student evangelism.

(8) Evangelists as many as possible should be sent out to un-Christianized towns and districts, supported by mission and national churches.

## III) Classified Program

### 1. Rural Evangelism

a. One church in every ten li (3 miles). (There are thousands of villages in which there are no churches yet. Evangelists must be sent out from Korean churches and missions and establish rural churches.)

b. The rural church should be the center of all kinds of community organizations--boys' and girls' clubs, farmers' leagues, cooperatives, etc.

c. The rural church should be the center of educational activities of the community through night schools, lectures, library, etc.

d. The rural church should be the center of agricultural improvement. Missionaries along this line are much needed.

e. The rural church should be the center of social welfare and uplift work through sanitary education, nurseries, etc.

f. Itinerating evangelistic bands with audio-visual equipments should be sent out from time to time from urban churches or missions.

### 2. Urban Evangelism

a. Well planned and organized local or city-wide evangelistic campaigns (including special prayer meetings, every house canvass and preaching missions).

b. Through institutions -- Able chaplains in schools, colleges, hospitals, prisons, and even in factories will bring great results in evangelism.

c. Through social welfare work --from the care of orphans and widows to helping strangers, the city church must always be alert in social service.

d. Through broadcasting and audio-visual media.

e. Through Christian literature.

f. Through organizations in local churches -- evangelism should be their first purpose.

3. Evangelism among Laborers

- a. Establishment of more churches in factory zones.
- b. These churches should be made the educational center for laborers through night schools, lectures, reading rooms, etc.
- c. These churches should also be made the center of different organizational activities through co-operatives, clubs, etc.
- d. Through settlement work -- all kinds of welfare work.

4. Evangelism among Students.

- a. Christian high schools and colleges should be established if possible. (Right after the emancipation every Presbytery established two high schools in North P'jong An Province, but are closed now by communists.)
- b. These schools and colleges should be made the center of evangelism. Bible must be taught as a regular course, with daily chapel. Christian teachers must be secured with able student pastors.
- c. Establishment of hostels is greatly needed. These should be made real centers of student evangelism.
- d. YMCA or student associations should be organized in every school and college, and these organizational activities should be led by able Christian leaders.
- e. Securing of real Christian scholars from abroad for our government universities will also help student evangelism.

IV. The following institutions are proposed to carry out above program.

1. School of evangelism (or Higher Bible Institute). Two years of intense training in the knowledge of the Bible and in some necessary subjects for present day evangelism. This type of school is urgently needed to train first line workers, who can be really the salt of the earth. The following departments have been suggested in this school.

- a. Department of rural evangelism
- b. Department of urban evangelism
- c. Department of labor evangelism
- d. Department of student evangelism
- e. Department of Christian literature
- f. Department of Christian arts

2. Protestant center in Korea. by this we mean a composite Protestant inter-denominational institution. There shall be included here an auditorium (capacity of at least ten thousand), broadcasting station, library, Christian museum offices of the Christian daily newspapers, printing and publishing house, headquarters of all denominations and missions and those of inter-denominational organizations. It should be a sort of Vatican City of Korea. It will be the symbol of Protestantism, the spiritual foundation of the new nation. Time and again, we felt the need of such an institution during the dark days of the war, and today more than ever we need a united Christian front against towering atheism, materialism, and secularism. (How earnestly we hope that such a world Protestant center be established.)

(Pastor Hahn)

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RURAL PROBLEMS IN KOREA

(Because of the information given in this paper, the Conference voted to include it in the findings.)

Dr. King of Wisconsin State Agricultural College visited the Orient in 1907 and wrote a book called, "Farmers of Forty Centuries." In this book King tells us of many things wherein the farmer of Korea has something to teach us. Therefore, while we mention his condition, his lacks, and his needs, let us remember that the farmer in

Korea has tilled the soil through the centuries and has conserved it and coaxed Mother Nature to yield in many ways more than we who have had less time to try. Let us consider three periods of farm life in Korea. First, the period previous to and during the war. Second, the period since liberation. Third, the future.

### I. Period before and during the war.

It must be remembered that Japan was at war with China for five years before she struck at Pearl Harbor. During this time all sorts of preparations were being made for the greater struggle ahead and these had their effect upon the Korean farmer. For years the farmer sold rice which was shipped to Japan and other countries and then purchased millet and soy beans from Manchuria. The use of rice straw as fuel and roofing was curtailed and large quantities were required for the making of straw bags. Straw bags made and used here could be used again and again for different purposes, but when rice was shipped away, then the straw bag problem was a more serious question. Fertilizer was made and furnished in large quantities at a fair price. Great efforts were made in raising of cotton and much attention was paid to silk-worm culture. The average land tilled by a farmer was 2½ to 3 acres and between 50 to 60 of the farmers were full tenants. The rents were higher than one half in many cases and any loans of rice to tide over until the next harvest were at a very high rate of interest to be returned in kind. The efforts of the government resulted in large gain in production of rice and barley per acre.

The missions and YMCA during the early thirties held many farm classes of from 5 to 7 days each in many communities. They were well attended and the results were greatly beneficial. The courses given were: animal husbandry, farm crops, vegetable gardening, soils, sericulture and sometimes some home economic subjects. Then later the missionaries in some places combined this teaching with their bible classes, giving two hours each afternoon to farmers' problems, instruction, and discussion forums. These continued until the war broke out in 1940.

During the actual years of the war much of the rice was sent out of Korea and the people ate barley, beans, and millet for their grain diet, supplemented by a small rice ration. More or less was available for roots and for fuel. About one-half of the cattle were shipped to Japan and tinned for the army and it is estimated that in 1945 there were only 30% as many swine as before the war. This meant less manures for the fields and less production. The government gave less and less attention to the farmers' needs and to his education. Much of the timber was cut and carried away from the mountains and even the stumps were taken for the manufacture of resin.

### II. Period since liberation

At liberation time the Koreans not only rejoiced but launched on a rice eating, rice liquor making and drinking, fuel cutting and burning spree the like of which has not been known for the last 70 or 80 years. Japanese houses and Japanese goods were available for the taking. Much of this was done between the 15th of August and the 10th of September when there were none of the victorious forces here and the Japanese were willing to give liberally to secure their safety. But some riotous living continued for a while after occupation.

American forces allowed more freedom than the Koreans were used to and communists thinking men advised the farmers to pay no rent at all but just take the land as theirs. Cutting of trees grew worse and worse. Livestock became more and more depleted. Gradually, order began to reign and farmers settled down to former habits.

The Military Government changed the rent law in October, 1945, allowing the tenants 2/3 of the crops. The Government tried to make a deal with Russia to obtain fertilizer and coal but was not successful. So very little fertilizer was available and coal was brought from Japan. It must be remembered that with Korea out in two

parts, with most of the minerals, the power plants and the fertilizer plants and most of the coal in the north, Korea was strangled almost to suffocation. Open market on rice was allowed until late December, 1945. Rice collection was started too late and so was a failure. Even so, there were few rice riots and no one was known to have starved. Grains were brought from America and are still coming so in spite of the influx of population from Manchuria, north Korea, Japan, and China, the situation in south Korea was saved.

In March, 1946, the Government announced that Japanese owned lands would be sold to the renters, but two months went by and nothing was done about it. Then another announcement was made to the effect that the lands would not be transferred until the Interim Government took action. Thus the opportunity was lost to do something for the farmer and to counteract the communistic propaganda. During the past winter though, many Korean landlords have been willing to give their renters a chance to buy land so these farmer renters have used every bit of their available cash to do so. Military Government launched another rice collection program in the late fall of 1946 which was carried out with about 87% success. Consumer goods were promised to the farmer at a controlled price but very little materialized. The Government rice-straw bag program called for 16 million bags at 19 yen each, though the market price varied from 50 to 80 yen. Only 20% of these was collected. Over a million bags with straw rope to bind them were sent to Japan for fertilizer.

The Korean Agricultural Association was re-established in December, 1945 with more than 7,000 employees working on national, provincial, and gun levels. Since then farm tools, seed, farm chemicals, and rice transplanting rope have been distributed throughout the provinces. 112,537 metric tons of fertilizer has arrived from America, of which 30,000 tons has already been sold to the farmers. This NH<sub>4</sub> and NO<sub>3</sub> is twice the nitrogen strength of fertilizers formerly used in Korea so that its rapid distribution really doubled the fertilizing power. It was sold to all farmers at a controlled price of Y 400 plus two straw bags per 100 pounds. Farmers who had complied with the rice collection program were given first priority. 61,000 one-hundred pound bags of certified seed potatoes from America were sold to the farmers throughout the provinces for Y 34 per kwan at a time when Korean potatoes were being sold for 50 to 60 yet per kwan.

The educational department of the K A A has given numerous lectures and moving pictures of an educational and entertaining nature, held 20 farm classes, and put on a number of broadcasts to farmers. Weekly articles on animal husbandry and related subjects have been published in the Farmers Weekly, 10,000 farmer readers have been published and sold and the first issue of 5,000 agricultural magazines is just off the press. Work is progressing in the two model villages set up in the Kyunggi Province.

### III. Future

This resume has been given in order to give us a knowledge of conditions and activities already carried on. It gives us a background for planning a church program of rural rehabilitation.

No doubt the greatest drawback to any program of rehabilitation is illiteracy. It was estimated that literacy was only 30% at the time of liberation but since then due to an intensive literacy campaign put on by the Educational Department the percentage was raised to 50%. The church must take its place in this work so that in a short time there will be no one who cannot read and write the Korean script.

Farmers' Institutes must take a large place in this reconstruction program for the rural community. Here again the church should take an active part. The government will be glad to help by sending trained teachers to aid in any farm classes the church plans and carries out. In these institutes lectures and demonstrations in animal husbandry, crops, vegetable growing, silkworm culture, sanitation and health work, home economics, and social welfare should be given.

There should be rural centers to which farm folks may come for longer terms of training. There should also be training centers for special workers in these lines.

Nationals should be sent to America for intensive training in these subjects with emphasis put upon Christian leadership. Returning missionaries should each have some extra training along one of these lines.

All rural work should be a Union effort in order to save overlapping and duplication and assure a solid approach in real Christian influence and impact on the community.

In all this we should not set up a program against or competing with government efforts but co-operate with and supplement what the government is doing. Thus we will be sure of a Christian emphasis and be mutually helpful.

Christians must be active in cooperatives carried on by farmers in each Myun, for an adequate purchasing and marketing system because in all this there needs to be honest and consistent business effort.

(F.E.C. Williams)

POSITION AND FUNCTION OF MISSIONARIES

1. Representatives of the Korean Christian constituencies assembled in this Conference wish to express their deepest appreciation and profound gratitude.

To our Missionaries

- a. For their heroism and loyalty shown at the time of approachment of the war, during their internment and the period of disruption of their organized labor in Korea, which puts us all to shame and also inspired us all,
- b. For their long forbearance and understanding toward the Korean Christians when some of them appeared to be disappointments,
- c. For their courage and sacrificial love shown in their return to Korea, in spite of the fact that the places where they have made their homes have been demolished, their personal belongings have been lost and all the inconveniences in housing, transportation and food supplies in a chaotic condition; and

To Sending Agencies

- a. For remembrance of us in prayer and material during the terrible years of war and suffering,
  - b. For their continued interest in the advancement of the Kingdom in Korea,
  - c. For sending us deputations to survey the Christian situation under the changed conditions, to formulate new policies of mission work, to cement the close fellowship with the world Christian movements, and to bring us the messages of comfort, encouragement and unity.
2. We accord the highest position to our missionaries as servants of God sent to us to work together in this portion of His vineyard .

We ascribe to them our counsellors, advisers in all our plannings, and all our deliberations of all the activities of the Church.

We welcome them as the source of our inspiration, insight, foresight, and as true interpreters of God and His word as well as of the moving events in all spiritual movements at home and abroad.

We take them into our hearts and work as co-workers of the same and equal rights and privileges as well as responsibilities in accordance with their individual innate ability and collective capacities, but not on the basis of nationality, source of support or any other differences and prejudices.

We are not unmindful about the most unwarranted intimidation of fear that our missionaries sent from Allied nations, may reflect in their attitude and actions, the political and economic positions that their countries hold in Korea at the present time.

3. We request our sending agencies to send us more missionaries as evangelists, doctors, teachers, nurses, rural and social workers, and specialists in all departments of church activities.

We request of sending agencies to supply the need of missionary personnel in all our Christian institutions where they can cooperate with Korean workers.

We request many short term specialists for special services such as College graduates for teaching in schools, working among Church youth and students, leader of Youth organizational activities, leaders for physical education and recreation program, experts in Home Crafts and Christian labor workers.

#### WOMANS WORK

The appeal for an enlarged program for women is coming from many quarters among Korean leaders. The nation cannot develop beyond the development of its women. It is therefore imperative for the Christian Church to strengthen its program to reach out into the home and develop womanhood.

We recommend:

First: That the women's organizations cooperate, as far as possible, with Government and all Mission and Church agencies in their program for the improvement of family life.

Second: That a suitable course of Christian instruction be arranged to accompany each division of the program.

Third: That the above program be implemented through the following projects:

1. Seminary Training to train Christian Education and all other types of church workers.
2. Bible Institutes to train local workers
3. Teachers of Christian Education in Provincial Schools
4. Institutes for teachers of Kindergartens and Nurseries
5. Medical work, including clinics and dispensaries
6. Social Center Work
7. Youth Program, including--
  - a. 4H Clubs
  - b. Musin
  - c. Recreation
8. Rural Work Program, including--
  - a. Literary Campaigns
  - b. Adult Education
  - c. Family Life Education
  - d. Circulating Libraries
  - e. Home Making, including, gardening and
  - f. Home Crafts to raise the standard of living
  - g. Public Health
  - h. Animal Husbandry



### NATIONAL CHRISTIAN COUNCIL

There is a great need in Korea for the National Christian Council as a co-ordinating agency to plan and execute projects in which the various Christian denominations unitedly engage and to tie Protestant Christianity in Korea in with the World Church.

Therefore we recommend that the various constituent groups that now compose the National Christian Council give to it their full support so that it may increasingly serve the whole Christian community by

- (a) The Publication of a Church Paper
- (b) Promoting United Evangelist campaigns
- (c) Arranging for a Union Hymnal
- (d) Using the radio for propaganda purposes
- (e) Providing Chaplains for Korean institutions and the constabulary, and promoting similar union projects as they may be needed.

### THEOLOGICAL SEMINARY EDUCATION

Because we believe that the work of the seminary is the very foundation of all church life and work in Korea, we recommend:

- (1) That whatever seminaries are operated (whether union or denominational) should be of the highest quality.
- (2) That both the Mission Boards and the Christian National Churches should unite in providing adequate funds, buildings, equipment and instructors of great spiritual power and good educational qualifications to provide for such a seminary or seminaries.
- (3) That more and better theological books, magazines, and papers in both Korean and English should be made available to instructors, pupils, and ministers already graduated.
- (4) That provision should be made, as soon as possible, for post-graduate and refresher courses for ministers by the establishment of a graduate school of Theology. Such school would attract Koreans and even orientals from other countries. It could also arrange for Ministerial Conferences which ministers could attend for short periods at reasonable cost.
- (5) That the pre-educational requirements for entrance to seminaries should be raised immediately to high school level, and the goal be nothing less than a college or university training.
- (6) That until a union seminary is established, efforts be made in Seoul for joint use of instructors in the seminaries and even joint class instruction in some subjects.

### CHURCH UNION

Inasmuch as expression has been given by both ministers and lay people in the Korean churches to a desire for church union, we recommend that a committee be appointed to begin now to plan and work for such union of the various denominations in Korea who are willing to move toward this common goal.

At the close of the five days of conference a vote of thanks was extended to the Findings Committee for its fine work; to the deputations for their presence and help; to the principal of the Ewha High School for the use of the chapel; to Mrs. Lutz and all who provided music; to Dr. L. G. Paik for his work as interpreter; to Dr. A. G. Fletcher for his tireless efforts as chairman; and to all who prepared and presented papers.

Copies of these findings are to be provided the various constituent bodies.

Names of the Committee participating:

Roscoe C. Coen, Chairman  
Mrs. Anna B. Chaffin, Secretary  
Henry G. Bevenkerk  
Pastor Hahn  
Dr. Helen Kim  
George Paik

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Rowland M. Cross  
Secretary  
Korea Committee

SURVEY - 1947  
KOREA MISSION  
PRESBYTERIAN CHURCH  
U. S. A.

## SURVEY 1947

Korea Mission, Presbyterian Church, U.S.A.

Because of the division of Korea at the 38th Parallel as between the occupation forces of the United States of America and Russia with almost no communication with the Korean Church in the North, this Survey is largely confined to the work of the Mission in South Korea. Some information about conditions in the north has been obtained from the many Korean Christians from the north who are arriving constantly.

However, in planning for the future we have assumed that sooner or later we will be permitted to again occupy our Mission's Stations in the north and adjust the work of the Mission to the changed conditions that we will find there. Fortunately nearly two-thirds of the population of Korea is in the south where the need of evangelization is greater. Also most of the Christian institutions of higher education are in Seoul in the American zone. A full missionary program therefore is being resumed in the south with work for as many missionaries as can be sent to Korea, some of whom will return to their Stations in the north as soon as the "iron curtain" is removed.

The Emergency Executive Committee regards the Survey as partial and inadequate for which reasons the Committee has been reluctant to make it. Revision and additions will be necessary as soon as north and south are united. We have attempted to estimate the needs in personnel for the entire Mission but have been unable to estimate the needs for financial aid except that we can be sure that a large expenditure will be necessary for the re-conditioning of Mission property.

We hope therefore that the Board will <sup>be</sup> prepared to consider revised estimates as to the needs for its work in Korea and if possible, keep intact all Restoration and other funds, designated for Korea until a favorable exchange rate makes it possible for these funds to be used to the best advantage. We expect that during a period of reconstruction the needs in both personnel and funds will be greater than they were before evacuation. We are greatly encouraged by the efforts the Korean Church and Christian institutions are making towards a forward movement in spite of inflation and political uncertainty. Certainly it is a time for the Board, the Mission and all other Christian friends of Korea to match those efforts with a substantial increase of support in workers and funds. Retrenchment now would be disastrous to the morale of the Christian forces among the Korean people.

### Section I.

#### STUDY OF THE ORGANIZED CHURCH AND THE INDIVIDUAL CHURCHES

1. HISTORY DURING THE WAR. The trials of the Korean Church in the ten year period leading up to the outbreak of war on December 8th, 1941, are well known. It was hoped that with the withdrawal of all missionary personnel during the period of war this persecution might be mitigated. This was not the case. Shortly after war started Kuniaki Koiso, an ardent Shintoist and rabid militarist, was appointed Governor General of Korea. He completely suppressed two of the smaller denominations because of their great emphasis on the return of Christ. He made such stringent regulations for the remaining denominations, mostly Methodists and Presbyterians, that only by a very complete surrender to demands and giving up of much that the church holds dear could the leadership of those days keep any semblance of organized church going.

Some of the impositions on the church, carried out in various degrees in different parts of the country, were as follows. Church services were largely reduced to one a week, usually in the evening. Christians were required to work on Sunday. The church services were consored and Shinto elements were forcefully incorporated into them. In some cases Shinto shrines were installed in churches or in the yards. Pastors were forced to go out and do manual labor on self-defense projects. Many.

churches were closed, congregations were forced to unite, often involving three to five miles of walking to attend services. In one county all churches were closed and about ninety percent disposed of. In some places the buildings were torn down and the materials disposed of, being used to build Shinto temples or school buildings. In other cases the buildings were left intact but put to other uses, usually in connection with the war effort. Christian Schools were closed, or transferred or if permitted to continue forbidden to give any religious instruction. Such institutions as the Christian Literature Society and the British and Foreign Bible Society were closed, so that the Church was cut off from all Christian literature during the war. Most Seminaries and Bible Schools were closed during the period, with perhaps a couple of exceptions, thus materially cutting off the church from the flow of new leadership.

The church leaders did not take all this lying down. Naturally those leaders were forced to the front whose consciences were not too sensitive. No one could be in a position of leadership without compliance to every demand. However, even here much covert resistance was given on every hand and much mental agony was suffered. Many however, preferred to refuse to comply even at the expense of their position in the church. Such open opposition was met with most severely. It is difficult to get an accurate figure of the number imprisoned and tortured. One person in a good position to make an estimate has placed it at three thousand of whom about fifty paid the full price of martyrdom. There were also many who "abandoned the visible church in order to maintain the highest standards of the invisible church." They either escaped into obscure villages or satisfied their spiritual needs in family worship. These got by with a minimum of suffering.

About a month before the close of the war, the leaders of the various denominations were called in by the government and ordered or asked to unite all the denominations into one church organization. The war ended with some denominations closed and other united. Shortly after the union took place a large number of the leaders, irrespectively of their zeal in cooperation with the Government during the war, were imprisoned. They were not released until the day of surrender and documents were discovered which revealed a plan for wholesale executions three days later.

2. THE PRESENT STATUS. First we will give a survey of the internal conditions among the leaders of the church. Since the close of the war the leadership has not found it easy to pull together. There are very definite sources or causes of strain among them, which we will try to analyze and present. Some of these will take time to solve, others could very easily result in a rupture within the church organization. Several difficult hurdles have already been crossed and there seems to be a very definite desire on the part of most to solve their differences without an open break. It is still too early to be sure of this.

The first strain is caused by the cleavage of the country at the thirty eight parallel. This strain has only been aggravated by the division of the country between Russia and America. Church politics had a strong tendency to follow this line long before the war broke out. There are indications that the present political division is fanning future trouble for the church along this very line. In the five presbyteries that we have been able to survey in the south we find there are 179 pastors as over against 199 in 1940., or a 64% increase. The questionnaire did not ask for a distinction between northern and southern pastors but it is safe to say that more than half of these are northern men who have found refuge here and most of them are unemployed as pastors. At the recent "General Assembly" as far as we have been able to find out, only one of those northern men was elected as a commissioner. As far as we can find out the southern pastors have made a creditable effort to place the men to the north. These places have done good work. But there seems to be a feeling that once in a church they begin working for their own northern interests rather than for the interest of the local presbytery. A number of the northern pastors have built up their own congregations

out of refugees from the north and a few have been unwilling to recognize the present "General Assembly", refusing to acknowledge its authority. Even some of the southern Presbyteries at first found difficulty in recognizing the present organization as a "General Assembly". Thus this survey must of necessity confine itself to the south, Dr. Blair's trip to the north has confirmed the reports that have come down through Korean channels, that in the meantime the northern church is bearing up remarkably well in spite of persecution. That fifteen thousand or more Christians could meet in a public rally in Pyongyang city is truly astonishing. Apparently most of the churches in the north are able to meet regularly though sudden and unexplained arrests of pastors still occur. Also the heavy loss of church members, particularly of church leaders, to South Korea continues.

Another source of strain comes from those who took the leadership during the war. These were largely men who could read, write and speak Japanese. They allowed themselves to be dragged up and down the country making speeches for the "Greater East Asia Enterprise". Some of these may have done it most exclusively to save themselves, but some did this with too much enthusiasm and with evident desire to be at the head of the band-wagon. These are all in disfavor now, especially the last group. Were this group willing to drop out of the picture for a year or two, this situation might pass over more amicably, but the same passions that led them into leadership under the Japanese still drive them and they still seek power. Because of their aggressiveness and powers of leadership they are both a factor and a strain within the church.

Another source of strain comes from the fact that towards the end quite a few of the pastors were getting their theological training in Japan. Even before the war there was a tendency to rivalry between these and those receiving all their education in Korea. Some presbyteries would not ordain them without a trial period. Today these men are not popularly received in the churches. The tendency is for them to find employment in schools and government. In one city they have organized and call themselves the intellectual group, and their primary purpose seems to be self-defense and promotion.

The last cause of strain may be classed as theological or at least springing from a desire for the church to maintain its former conservative standards. The war period has been a hey-day for the liberal. When churches could no longer impose discipline on those who gave in to the Shintoistic impositions of the government, all discipline went over-board. Standards of the church regarding marriage, Sunday observance, drinking, smoking, ancestor worship and even morality were disobeyed with impunity. Even pastors while still in charge of churches became guilty of such sins without being brought to trial. Naturally all those who were guilty of breaking these standards have been slow and reluctant to admit. Some even preach against a return to former standards. Each presbytery has handled the problem differently. In a recent meeting of all the pastors in one presbytery they all agreed to settle these problems "out of court". That is, if anyone's name was mentioned in connection with violation of some former church law and if he has admitted it, he has voluntarily withdraw from active pastorate for a certain period. If he denied it, the case was to go to Presbytery for action. Five pastors were thus self-disciplined. But such has not been the happy solution in most cases. A few months ago in one presbytery, it looked almost certain that there would be a definite cleavage, which was narrowly averted for the time being.

This last strain is perhaps best exemplified in the problems which the Presbyterian church of the south faces over the two seminaries in its territory. The Korea Seminary in Seoul was officially taken under the wing of the present General Assembly soon after the war. Apparently liberal elements were very active in this, though they secured some conservative support on the faculty. In opposition to this and as a protest another seminary was organized in Pusan, which claims a 100% conservative faculty. They have not asked for Assembly support, probably because of the reluctance

to give to open support to this Assembly and also because of uncertainty as to whether its leadership would go conservative or liberal. Its theological position would be very much more to the liking of the church at large did it not tend to promote a somewhat divisive spirit. Thus both seminaries seem to be out on opposite lines, leaving the bulk of the church membership without any seminary that satisfies it or meets its present need.

A considerable number of pastors are without charges. Most of these are northern pastors. The war period has shown a decided shift from the employment of lay-pastors called "Helpers" over to the use of ordained pastors. In the five presbyteries surveyed there are still 68 "helpers", which is considerable of a reduction over 1940. There are more Bible women employed but they serve only about half of the former number of churches. In spite of the fact that the total number of churches has been reduced very materially and that there are more pastors employed than ever before, there are more churches which have no employed workers than ever before. In a check-up on the educational qualifications of the pastors in the five presbyteries, it was found that nine pastors were ordained during the war without going through a formal seminary education. Probably about two-thirds of the pastors have had high-school educations. The number of pastors trained in the Chinese classics is decreasing and the number of college trained men, though still not large, is increasing.

A few words with regard to the internal conditions of the church at large. Despite the fact that even after two years of recovery there are 135 less churches in the five presbyteries surveyed, or a twenty percent reduction, the condition of the church seems to be healthy. Those actually closed during the war far exceeded this number. Many have been reopened. Some have carted back the torn-down materials of their churches and rebuilt. Others have more simply recovered control of and reopened closed buildings. Many new churches have sprung up, especially in urban areas where population increases have occurred / <sup>due</sup> to refugee settling. Most Japanese churches have been turned over to the Koreans, and the Koreans occupying former Japanese settlements are worshipping in the churches. In some cases Shinto temples have been turned over to Korean Christians for their own Christian services. The attendance which had dwindled during the war has greatly increased and in most places seems to be normal and in some places even better than normal. The audiences lean forward and listen eagerly. New accessions are being constantly made. The congregations seem to be on the eve of a great forward movement, and the few pastors who still have a vital message are in great demand.

The Sunday school enrollment seems to be about 94% of the total adherents, its attendance is 87% of the enrollment. These are enough officers to average one for every fifteen students. Nearly half of the churches have young people's societies and they average about 40 members per society. Over half of the churches have women's missionary societies. Their enrollment however averages only about 24. There are roughly six and a half million souls that our mission is committed to evangelize in this southern half of Korea alone. Even counting in nineteen thousand Catholics and eight thousand other Protestant adherents, the percentage of the population that is Christian is not quite nine-tenths of one percent. This is a decided reduction over prewar days and is probably due to two things, the cessation due to intimidation during the war and the increased population due to repatriation. Our Mission's responsibility to evangelize six and one half million in which less than one percent are Christians should weigh heavily on our minds.

A movement was sponsored last summer known as the "Three Million Souls Movement". It was backed by all denominations, and is supposed to represent a tithe offering of the population to God in gratitude for the country's liberation. Also the General Assembly and the Presbyteries have sponsored a high-powered evangelistic campaign. It opened with a retreat for all pastors and officers last November in Taegu. Its objective has been for revival - repentance for the past and fresh dedication and inspiration for the future. Travel difficulties limited out-of-town attendance to

about two hundred, but all meetings were packed. Follow-up similar meetings have been held in all presbyteries and also regional meetings within each presbytery. Efforts are being made to have each congregation hold special meetings also. There seems to be a fine response to the effort, though the net results have not been tabulated.

A Christian Youth Movement has been started by a young Korean pastor, recently returned from the States. It is similar to the Youth for Christ movement in America. It has been enthusiastically received by the young men and women in Taegu where it was started and similar enthusiastic meetings have been held in Seoul and Andong. In the latter place young people were assembled from 71 churches for a week of meetings. In visiting the congregations also, we are impressed with the much greater number of young people in the churches than before the war.

Now for a few words with regard to the church organizational set-up. The Union Church bequeathed by the outgoing Japanese was not able to hold together. Future church union was probably not materially set back by this apparently backward move, but it was necessary to put union on a more natural basis of development. Presbyteries which have consolidated into larger geographic units of administration in the forced union have resumed their functions. Conditions in the five presbyteries with which our mission is concerned vary with each presbytery. Kyungan Presbytery, in which Andong is located seems to have been hardest hit, by closure of churches, by fewness of pastors to help in rehabilitation. Kyungdong Presbytery seems to have weathered the stress in the best shape of all. The leadership is united, they have an aggressive and forward looking program that is based on a repentance, and straightening out of the past. Kyungpeng Presbytery in which Taegu is located has an outward peace but does not have unity within. The situation in Choong-pook Presbytery where Chungju is located seems to be quite similar to that in Kyung-on, Kyung-ki Presbytery where Seoul is located bristles with more problems than any of the others, tremendously increased population, refugees, many new churches, many idle pastors, etc.

The General Assembly is functioning but under considerable stress as already mentioned. Its initial meeting was called by the Presbyterian leaders in the disintegrating Union Church. While they could not be classified as extremists, the fact that they had been promoted by the Japanese in leaving, has not helped to inspire confidence, from the church at large. Their location in Seoul, the natural position that the capitol has to the rest of the country, their natural gifts for leadership have tended to keep this same group in power. Both last year and this conservative Moderators have been elected from the country which has tended to inspire confidence in the democratic process, and the central officers in Seoul are enjoying more confidence at large than they did even a few months ago. The real test will come when the 38th parallel is removed and the north and the south will be able to function again as one. This north-south problem and the seminary problem which is somewhat tied to it, are the two most outstanding problems facing the southern section of the Korean church.

In the questionnaire sent out the five presbyteries stated that eighteen pastors could be placed were they available. It so happens the same questionnaire reveals that 107 are without churches. Better connection facilities might get these eighteen vacancies filled. Proper training is one of the outstanding problems of the church at present, and most urgent of solving. Either one or the other of the seminaries needs to be brought into better tune with the real desires and needs of the Korean church. The former system of Bible Schools and Bible classes is well on the way to restoration, but it will take some years to catch up for the years when such lay leaders were not being trained.

3. TOTAL NEEDS FOR THE PROGRAM. It is exceedingly difficult to formulate this part of the report. Our Mission was formerly associated with 15 presbyteries. The five in the southern half of Korea say that they will need 55 new pastors within the next



five years. They also want 94 lay-pastors or helpers trained. The men consulted estimate that nearly a hundred new churches will be organized. When it came to answering the two questions: - (1) What would be presbyteries estimate of a budget for an evangelistic campaign for the next five years, (2) How much of this would presbytery finance? only two presbyteries said that they could use Yen 200,000 and Kyungpook Yen 1,500,000. The former offered to raise 25% of it themselves, the latter seven tenths of one percent themselves. The working out of a program for the next five years will require much more time and thought than has been given to it yet, both on the part of the Koreans and the missionaries.

This report has been primarily concerned with presenting the problems and difficulties which we face. All will agree that the progress that has been made over the past few months even is most encouraging. Hasty efforts to solve all the problems would only result in clashes and further divisions. Only by the slow process of discussion can differences be ironed out without open breaks. The Korean leaders seem to be doing this. There seems to be a very deep-seated desire on the part of all parties concerned to keep the unity of the church in the body of Christ for which we may be profoundly grateful.

One further thing should be mentioned in closing. In spite of the fact that the five presbyteries reported that 66 of their churches had not been itinerated by anyone during the past twelve months, everyone whom we have consulted on the matter are not eager for missionaries to resume their old functions as itinerators. They all seem to agree that the day of the "itinerating missionary" is passed. Outside of teaching in Bible Institutes, they want our primary emphasis to be to help them in their own home mission program, to evangelize their own people, to establish more churches. They do not ask that we do it, even this, in contradistinction to what they will do. They ask that we help them in their programs.

## Section II

### COMPREHENSIVE STUDY OF CHRISTIAN INSTITUTIONS

- (1) Present status of the institution. a. Closed or continuing. b. Faculty available. c. Rehabilitation needs of faculty. d. Physical condition and legal status of property.
- (2) Proposed future status of the institution. a. Future continuation or closing. b. Future control, if continued: Mission Church, or Independent Christian Board. c. Future support, if continuing.

(A) SECONDARY EDUCATION The former 8 Mission Academies. 1 Syenchun Boys Mission withdrawal in March 1939. Property sold to Korean Christian Bodies for Yen 125,000. School continued until Russian occupation in 1945. 2 Syenchun Girls Mission withdrawal in March 1939. Property sold to Korean Christian bodies for Yen 7000. School continued until Russian occupation in 1945.

3. Pyongyang Boys Mission withdrawal in March 1939. Property loaned to the government for continuing the school under another name. Now closed. It is expected that the property will revert to the Mission. 4. Pyongyang Girls. Closed in March 1938. Property still intact.

5. Seoul Boys (John D. Wells) Mission withdrawal in March 1939. Property sold to Mr. Choi Tai Yung for Yen 60,000. The property was subsequently sold and buildings on a new site erected north of the city. School now operating under the Alumni Association with requests the Mission to resume co-operation. 6. Seoul Girls Mission voted in June 1938 to close the school. The Board voted to continue the school in co-operation with Seoul Station. School finally closed following evacuation. In process of being re-opened. See separate note on following page.

7 Taiku Boys and 8 Taiku Girls. See notes on following page.

Action of the Emergency Executive Committee on Policy for Secondary Education:

"It is the hope and expectation of the Mission that the Korean Church will assume responsibility for Secondary Christian Education. However, in case of an emergency, this does not preclude the giving of financial aid by the Mission for a limited time."

(B) UNION COLLEGES Union Christian College, Pyongyang. Closed in March 1938. Property returned to the Mission. Buildings now occupied by the Russians. 2 Chosen Christian College (now the C.C.U.) Mission withdrew in March 1939. The College continued. Rev. L. G. Paik, Ph. D., now President. Mission invited to renew co-operation. The re-organization of the Board of Managers has not yet taken place. Mission representatives appointed: Fletcher, Lampe, E. Adams, Voolkol. Action of the Emergency Executive Committee (June 1947) "We have already recommended co-operation again with the Chosen Christian University by nominating four members to the Board of Managers with the understanding that the re-organization will comply with our basic policy on co-operation." (See Below)

(C) THEOLOGICAL SEMINARIES 1 Pyongyang Closed in March 1938. The General Assembly opened a new seminary in April 1940. The Presbyterian Council declined to allow the new Seminary the use of the buildings. When Dr. Blair visited Pyongyang in April 1947, he addressed 164 seminary students in the former plant. However, the President was in prison. 2 Women Biblical Seminary Pyongyang. Not permitted to reopen in the fall of 1939. At present, in session with 90 students. 3. Chosen Theological Seminary (Presbyterian) Seoul. Opened some years ago, privately, but approved by the South Presbyterian General Assembly in 1946. Now enrolls 300 students of whom 60 are women with their buildings and grounds in another part of the city. Both seminary plants were former Shinto headquarters. Missionaries, co-operating unofficially. Formal request received for missions to co-operate officially.

POLICY RE THEOLOGICAL SEMINARIES (Adopted by the Emergency Executive Committee in June 1947) "We expect to co-operate only in Theological Seminaries that are approved by the General Assembly of the entire Korean Presbyterian Church and hope to contribute, if possible, both workers and funds. Until then we may find it possible to co-operate unofficially."

(D) HOSPITALS 1 Union Christian Hospital, Pyongyang. Kept under Mission auspices until evacuation of the missionaries in June 1942. Is still operating under the Russians. 2. Severance Union Medical College and Hospital. (Also Union Training School for Nurses) See separate page.

POLICY RE UNION INSTITUTIONS. (Adopted by the Emergency Executive Committee in June 1947) Our co-operation in union institutions will depend upon these institutions having charters which are designed to preserve the Christian character of the institutions, upon the attitude of the Korean Presbyterian Church toward co-operation, and upon the ability to secure from Presbyterian sources sufficient personnel and funds to justify participation."

N. B. Other Institutions are listed under Section 3. Study in Co-operation etc. Ewha Women's University. The Emergency Executive Committee has received an invitation to co-operate from the University. No action has been taken except to postpone until the arrival of the Board's Deputation.

3. Mission Hospitals a. Kangkei. Operated with a Korean physician in charge until evacuation in June 1942. Present status unknown. b. Syenchun Closed in February 1940. Re-opened in the fall with R. K. Smith, M.D. in charge until internment in Dec. 1941. c. Chairyung Operated with Korean physician in charge for some years.

Sold to Chang Man Song, a Christian elder, July 16, 1940. d. Chungju. Dr. Lowe in charge until his arrest in February 1941. Closed since. e. Andong. Open with Dr. Baugh in charge until summer of 1941. f. Taiku. See report on separate page.

### Secondary Education

#### 1. The Boys and Girls High Schools in Taiku

In 1939 the Mission withdrew from these schools because of the problems arising out of obeisance at Shinto Shrines as required by the Japanese Government. The schools then came entirely under the control of Presbytery in that this body appointed all members of the Boards of Directors of both institutions. A financial problem now developed in that the Presbytery was unable to provide the funds hitherto made available by the Mission. In order to secure additional financial support the Boys School Principal succeeded in influencing a non-Christian to donate funds in turn for which he was established as Founder of the school. The Girls School Principal was able to organize a perpetuating group to make funds available for current and other expenses.

In 1945 both Schools formed Juridical Persons (legal property holding bodies) in which all buildings erected after Mission withdrawal were registered. All Mission property still registered in the name of the Mission and in our legal holding body. During the war the Schools once again operated independently of Presbytery but at present the Boys School is theoretically once again under the auspices of Presbytery in that this body elects the seven members of the Board of Directors. However, the founder and financial guarantor of the school is still a member of the Board although a non-Christian and despite the fact that only Christians are now eligible for Board Membership.

Although non-Christians are permitted to serve on the faculty a definite effort is being made to restore the former Christian atmosphere of the Boys School. The Bible is being taught and Chapel exercises held. The Students number 894. There is an endowment of Yen 303,000. The income is derived from student fees, the Parent-Teacher's Association and endowment. Co-operation of the Mission is desired in the form of co-administration. Missionaries serving on the Board and Faculty. For the next five years the estimate for buildings is Yen 14,000,000 and for the current budget Yen 1,200,000.

The Girls' School is not under the auspices of Presbytery although this body elects two of the five members of the Board of Directors. The Board itself elects two members while the principal serves as the fifth member. Non-Christians are eligible to membership on the Board and at present about one half of the faculty are non-Christians. Students number 600. There is an endowment of Yen 5,000,000. The income is from student fees, endowment and gifts of the Parent-Teachers Association. The School would welcome Mission co-operation on a basis that the School would indicate but do not suggest sharing the control. The estimate for five years is Yen 15,000,000 for buildings and 1,200,000 for current budget. There is some evidence of a desire to restore the Christian atmosphere by the teaching of ethics and one hour of Bible per week and an occasional Chapel exercise.

#### 2. The Girls School in Seoul (Chungsin)

With financial aid from the Mission or Seoul Station this school was able to continue until evacuation. During the war a wealthy non-Christian Korean family became interested in the school and contributed generously toward its support with the result that the influence and control of this family increased in proportion to their financial support until they finally assumed entire control and discontinued the name "Chungsin". The Alumnae of the school decided to re-establish the former Chungsin and succeeded in interesting one of their number to provide the necessary capital funds with which to secure Government permission. With approval of the Presbyterian Board in New York the buildings formerly occupied by Chungsin were made

available to the school. In the new constitution provision is made for Presbytery and the Mission to cooperate with the Alumnae in a Board of Directors. A principal has been secured, buildings are being repaired and it is hoped the school will reopen in September.

### HOSPITALS

The Mission formerly conducted medical work in all of the eight stations in which its missionaries were located. Some years before the war, however, the hospital in Chairyung was sold to a Korean Christian. Since the end of the war the main building of the Union Christian Hospital in Pengyang, the property of the Methodist Mission, was burned. Our Presbyterian unit still stands as do our hospitals in Syonchum and Kaygkeu but information concerning equipment, etc. is lacking entirely.

Of the four hospitals in Southern Korea in which we conducted work the Andong and Chungju hospitals were closed at the time of evacuation. During the war those institutions were stripped of all equipment and supplies and since liberation have been occupied by the American forces although Andong hospital is now empty and Chungju will be evacuated soon.

In Taiku the Presbyterian and Lepor Hospitals, preceding the war, according to an agreement between the Mission and the Church, were under control of a Board of Directors half the members of which were appointed by Presbytery and half by Taiku Station. The property of the Presbyterian Hospital was, and still is, registered in the Mission Juridical Person while that of the Lepor Hospital is in the Lepor Juridical Person.

The outbreak of war made necessary the resignation of the missionary members of the Board of Directors and the Missionary superintendent. However, one of the Korean doctors on the Board of Directors continued to function in this capacity until April 1943. The Provincial Public Health Department of the Japanese Government now assumed control and continued to function until liberation in 1945 after which time the Health Department of the Military Government came into control,

Several of the best qualified doctors of the Presbyterian Hospital staff transferred to Government institutions thus reducing the staff from one hundred twenty to a minimum of sixty six. Fortunately the present staff members have served for some years and are Christians. The past year 683 patients were admitted to the hospital and 9357 treatments were given in the outpatient clinic. Fees from patients amount to almost Yen 2,000,000; Government subsidies Yen 589,000 and receipts from other sources Yen 301,321. For the next five years the estimate for buildings is Yen 30,000,000 and for the current budget 5,000,000.

The Lepor Hospital, aside from the need for paint and repairs, is in much the same condition as heretofore. It suffered very little from the war and the same staff, buildings and equipment, are functioning to capacity limits in caring for 725 patients. As none of the patients pay for their hospitalization the burden of maintenance has fallen entirely upon the Government. At least Yen 6,000,000 is needed annually for current expenses and Yen 10,000,000 is the estimate for buildings during the next five years.

The Mission and the Church should expect to assume responsibility for the Taiku Hospital when a foreign rate of exchange has been fixed so that funds may be brought out from America and when equipment and building materials become available.

As we cooperate with other Missions in medical work in Seoul our report on medical work in this station is given under the Seoul Union Medical College.

REPORT ON SEVERANCE UNION MEDICAL COLLEGE, SEOUL, KOREA  
(Enclosed with Dr. Archibald G. Fletcher's letter to Dr. A.K. Reischauer of 5/15/47)"

For more than 40 years or since the Russo-Japanese war the S.U.M.C. because of its location has stood guard, as it were, in front of the R.R. Station portals of entrance to this capital city. What is of infinitely more importance is the fact that the College has also stood in the forefront of Christian Medical Education. During the past four decades - 1000 young men have received diplomas in medicine and 370 young women have graduated from the Nurses Training School. In addition to their duty in the healing and preventing of disease many of these doctors and nurses have been active in the Church,

The College Faculty, including professors, associates, assistants, and lecturers, numbers 100. In the Medical School, including premedical classes, 506 are enrolled. There are 26 on the Nursing Staff with a Student Body of 49 and 26 nurses aids. During the year 37,052 patients were cared for in the hospital and 76,559 as outpatients.

During the present fiscal year ending March 31st, the Expenses amounted to Yen 16,758,138 while the total Income for this same period did not exceed Yen 11,614,641, thus creating for the year a total Deficit which amounted to Yen 5,143,497.

According to the budget for the next fiscal year the total Expense will be Yen 21,926,520 while the Income for the year is estimated to amount to only Yen 12,926,520 thus leaving as an estimated Deficit the very large sum of Yen 9,300,000.

Since it is permissible at this time in the absence of a fixed rate of exchange to convert these figures at 300 to 1, the Deficit for 1946 would be \$17,145 and the budget deficit of 1947, \$30,000. It should be explained, however, that a classroom building, now nearing completion, has been erected at a cost about equal to the deficit of \$17,145.

According to the present Charter the Board serves in a dual capacity as Trustees of the Juridical Person and of the Institution. The Missions have been asked to again cooperate with the institution and to this end that Charter is now being examined with the purpose of making such suggestions as they seem to be essential to their participation in the Board of Managers. As the future of the College is considered we should remember that its policy and character are largely influenced by the Charter. Therefore, the latter should receive most careful consideration,

SECTION III

STUDY IN CO-OPERATION WITH OTHER CHURCH GROUPS OF THE TOTAL  
CHRISTIAN TASK WITHIN THE COUNTRY

(1) To Outline New Comity Arrangements.

Comity agreements as to Division of Territory were concluded in 1909 as between the two Methodist and four Presbyterian Missions. Since the organization of the Korean General Assembly as of the Presbyterian Church in 1912, all comity proposals from the Presbyterian side were referred to the Assembly. An example of this was the division of territory in 1926, in Manchuria as between the Methodists and Presbyterians. (See History of Korea Mission, Presb. Ch., U.S.A., Page 376.) With the organization of the Union Methodist Church of Korea in 1930, it has been recognized by both churches and missions that all future comity agreements will be arranged by the two churches. The smaller denominations in Korea have been entered into comity agreements.

During the recent years the comity agreements that we made have not been observed by the two churches in some sections, particularly in some larger cities. Many of the Korea church leaders frankly say that the division of territory is off. Generally, however, it is still observed and particularly so by the missionaries who in counsel encourage the Koreans to observe it, although recognizing that from now on, all new comity agreements must be negotiated by the Korean Churches within the National Christian Council or by direct negotiations between the churches concerned.

As a survey committee we recommend that the members of the Mission abide by the division of territory between the Mission as formerly made, exceptions to be made only at the request of the Korea Church leaders and in consultation with fellow missionaries.

(2) To plan new and larger co-operative programs.

(a) Nation-wide Evangelistic Campaigns. We heartily approve union evangelistic campaigns under the direction of churches and of the National Christian Council. We would encourage all the members of our Mission so far as it is possible to co-operate. We believe that one of the greatest needs of the Korea Church today is to enter wholeheartedly into such union effort. It would compose differences, tend towards unity in the church and call the attention of the non-Christian population of Korea to the Gospel message at a time when the Korea people in this new day are most receptive. We would be willing to assign certain members of the Mission to full time service for a period, as needed, to such a union evangelistic campaign and make appropriations for tracts and other expenses.

(b) More effective production and use of literature. It is agreed by all, both Korean church leaders and missionaries, that the largest possible production and distribution of up-to-date vital Christian literature is of prime importance. It is hoped that the Churches and Missions will make this a "must" in the Christian program for the immediate future. Fortunately this can be done. The Christian Literature Society is being re-organized with a Board of Trustees, mission, church, and membership, 30 in all, as of June 28, 1940 the date of the Fiftieth Anniversary Celebration in the fine new building of the Society. This Board will make recommendations as to its needs, program, and financial assistance. It remains only for the co-operating organizations to respond enthusiastically and without delay to the Board's requests.

If so requested, our Survey Committee would favor the assigning one member of our Mission to full time work in the Society and an annual appropriation sufficient to employ one Korean member on the editorial staff. In addition we would expect to continue our Mission's share of Mr. Bonwick's pension allowance. Also we would consider sympathetically requests for special appropriations for the needs of the Society in co-operation with other Missions and with the Korea co-operating organizations.

(c) Use of radio and audio visual media. These are means of Christian propaganda that are coming to be widely and extensively used in missionary work and in the national churches. The time is ripe for the widest possible use in Korea, so that the desire is often expressed to have three Christian broadcasting stations in Korea if the project can be financed. Movie films in the churches, schools, Sunday School, medical work, social service, and rural works are much in demand.

We are in favor of several members of our Mission specializing in these types of work and of setting aside the equivalents of three missionaries to full time service in this field, which might be a number of missionaries to part time each, and to make request for appropriations for radio, movie cameras, projectors, and such other equipment as needed. We name Mr. Chamness, Dr. Underwood, Edward Adams, Dr. Fletcher and Mr. DeCamp as among the members of the Mission who have special preparations and experience in these fields of work. Among a number of Korea church

leaders who have made some progress in these fields, we would favor assisting one or more Koreans for study abroad to be better qualified in these types of specialized service.

(d) Programs of Social Reconstruction; Rural-Urban. This is an unlimited field in which the missionaries can only give a helping hand and perhaps a demonstration. Korean Christians are very much interested in this type of work and have undertaken to support orphanages, homes for the aged, schools for the blind, hostels, and in Seoul have organized Brotherhood and Good-Will Societies. The missionary by personal contact can give encouragement and some help although the financial support would be provided almost entirely by the Korean Church and particularly by Korean Christian organizations.

Before the war there was a "Home-for-Girls-in-Need" in Seoul under the direction of Salvation Army personnel to which financially the missionaries contributed largely from personally controlled funds. By way of example as to the usefulness of such a Home we would be willing in co-operation with other missions to have a share in a project of this kind.

Also the "Social-Evangelistic Centre" in Seoul with its new buildings was doing a splendid work up to the time the missionaries were evacuated. As soon as the plant can be returned to the Methodist Mission this work will be resumed. Formerly we were connected with it by furnishing one worker and a small amount of capital funds and for the annual budget. If it is desired, we would be willing to have a share in this work by assigning one or more missionaries to it and by assisting in a financial way.

(e) Other types as may be planned. We think especially of agricultural work since Korea is an agricultural country and since Mr. Lutz has demonstrated as to what can be done in this field. It is Mr. Lutz' thought that the work in each province should be done in co-operation with the governmental station in the province, and that the missionaries in this field should carry on extension work primarily among the churches. The agricultural missionaries assigned by the co-operating Missions should have special knowledge along one line in addition to their general knowledge and evangelistic motives in their work. Some of them might be ordained ministers. They should work together on a program and frequently be together in their work. They would need transportation including station wagon and truck, and a liberal itinerating allowance. Each missionary should be provided with at least one well-trained Korean worker.

Our Survey Committee would approve asking for two additional agricultural new missionaries at once, together with equipment and annual appropriations needed, and to assign to this work for part time certain of our Mission members who are qualified to assist.

The Pierson Memorial Bible Institute was established in 1912 and opened in the new building in 1916. Since then two additional buildings have been erected. Up until 1924 it was a union institution with the Methodists according to the purpose of its founding. Since then it has been largely the instrument of Seoul Station on our Mission with a Board of Trustees having Presbytery representatives on it. At present the Rev. Kim Kun Ho is Custodian appointed by the Military Government. In time we expect that it will be returned to the Mission holding body in trusteeship. The property is badly in need of repair, particularly the roof.

In our opinion this should be a union institution for men in which lay leaders can be trained for the church, Sunday School, young people's work, agriculture, English classes, etc., if other missions and both churches are willing to co-operate.

If not, it will be an institution for Seoul Station and Kyungkoi Presbytery or else in cooperation with the Presbyterian General Assembly. In any case we would favor the assigning of one or more members to work together with appropriations for repairs and running expense.

It need hardly be said that we favor continued co-operation with the Korea Bible Society, appointing members to the Board as requested and members of our Mission to the Board of Translators as needed.

We favor continued co-operation with the National Christian Council by appointing members of our Mission to it with the hope that the Council will be a powerful instrument of usefulness in the Christian movement in Korea and have close fellowship with world Christian organizations. In our judgment the Federal Council of Missions should not be re-organized as previously constituted. All matters of union should be referred to the National Christian Council which should maintain an office and in time a General Secretary. The appropriations of the co-operating bodies should be sufficient to carry its budget. A strong temperance movement either under the Council or separately should be organized and pushed with vigor. Also we would expect to share in the work of the Korea Sunday School Association and to cooperate in an unofficial way with the Korean Y. W. and Y. M. C. A. We hope very much that the work in unions and co-operation will increase rather than decrease. If it should come about that the Korean denominations desire to form one Union Protestant Church of Christ in Korea we as a Mission and as missionaries would be glad to encourage it.

ESTIMATE OF NEEDS FOR WORK IN COOPERATION FOR FIVE YEARS

KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

PROPERTY

NAME	PERSONNEL	ANNUAL APP. (Total 5 yrs.)	& EQUIP.
1. Evan, Campg.	Temporary assign. of Missionaries	\$2000. (to be app. as needed)	
2. Literature (C.L.S.)	1 man	\$4800. (Korean Assist.) \$4800. (Bonwiok's Pension)	\$5000
3. Radio, Audio- Visual Media	2 men	\$9600. (Korean Assist.)	\$10,000.
4. Social Reoonstruction	1 woman (Evan. Centre)	\$3600. (Korean Assist.) \$2000. (Budget, Home for Girls -in-Need)	\$10,000. (Capital Equip.)
5. Agriculture	3 men	14400. (Korean Assist.) 6000. (Itineration)	\$15,000.
6. Pierson Memorial	1 man	4800. (Korean Assist.)	\$5,000.
TOTALS	8	\$52000.	\$45,000.
Av. per year.		10400.	\$ 9,000.

\* \* \* \* \*

Note: Union Seminaries, Colleges, and Hospitals are listed under Section 2.

Section IV.

THE TYPES OF MISSIONARIES BEST FITTED FOR THE FUTURE

(1) For the General Evangelistic Work.

Preferably, male evangelistic workers should be ordained, married, and with some practical successful experience in church work before coming to the field. They should be men of evangelistic zeal, spiritual devotion, academic proficiency, well



grounded in<sup>a</sup> knowledge of the Scriptures, and looking forward to life-time service in the Mission field. A wife's inability to approximate her husband's qualifications, as indicated above, should receive serious consideration as to the wisdom of the couple's appointment. Both should have demonstrated their ability to co-operate with others in service. In addition to passing the physical examinations required, they should be able to temperamentally adjust themselves to trying conditions sometimes encountered on the Mission field, and if necessary to endure hardship. Preferably both man and wife should be college graduates. Not all of these qualifications can always be found in the same person. In making exceptions, academic qualifications are secondary to the spiritual. Proficiency in the language, though of great importance, is not more important than consecration in service, willingness to work hard, and adaptability.

Single women evangelistic missionaries ordinarily should possess a college degree, and a thorough knowledge of the Scriptures, together with some practical experience in church work. In general they should have the same qualifications as listed above for evangelistic men and their wives. A knowledge of teaching and Sunday School methods would be helpful.

(2) For Specialized service.

It is taken for granted that missionaries for specialized service should be well qualified for the work they are to do. However, they should be missionary minded, whether appointed for short or long term service, interested in all the work of the Mission and the Church, and willing to help in the general work of the Station as they have time and opportunity. Under special circumstances we favor the appointment of missionaries to short-term service.

All newly appointed missionaries before sailing, should acquaint themselves so far as possible about conditions on the field to which they are going. Some preliminary language study in America may be advisable for certain fields, but for Korea, we advise nearly all language study to be undertaken in Korea.

(3) How related to missionaries now on the Board's Roll.

It is to be expected that the older missionaries will counsel the new missionaries in language, customs, Mission policies, etc. New missionaries, on the other hand, will bring new ideas and suggestions for new policies that should be tested and used if found to be practicable. The older missionaries should be prepared to make readjustments in methods of procedure. The older missionary will not presume on the authority of his years of service in relation to his junior colleagues. The younger missionary should be open-minded to counsel and should demonstrate the value of his judgment and ability by fruitfulness in service. A love for Christ and for the people among whom they work will compose any difference, and assure mutual confidence and cooperation.

(4) What new Missionaries are needed?

The total membership of the Mission increased from 101 in 1909, to 162 in 1925-26, and dropped to 117 in 1940. In view of the need and opportunity for special evangelistic effort in South Korea, which contains about two-thirds of the population and is the least evangelized, and in view of the special needs for new types of missionary work, such as radio broadcasting, audio-visual education, teaching in national universities, public health, etc, it is our judgment that the membership of the Mission should not drop below 120, which means that on account of furloughs, leaves of absence, etc, the number actually at work at any time will be less than 100. Twice this number could be used to great advantage. Some of our Korea Christian leaders, tell us that in view of Korea becoming soon an independent

nation, and in view of the unprecedented opportunity for Mission and the Church in this new day, the number of missionaries should be five times what it ever was before.

Of the former membership, the actual number of prospective returns to the field is not more than 70, and probably less. This number included new missionaries now under appointment. This means that at least 50 new missionaries should be appointed as soon as possible, and more if necessary, to keep the total membership up to 120.

## NEW MISSIONARIES NEEDED

Korea Mission, Presbyterian Church, U. S. A.

(Index: MW (man and wife); W (single women))

<u>STATION</u>	<u>CLASS</u>	<u>NUMBER</u>	<u>REMARKS</u>	<u>TOTALS</u>		
Pyongyang	Evangelistic	1 W	Women's Biblical Seminary			
		1 W	Bible Classes and Bible Inst.			
	Educational	2 MW	Theological Seminary			
		2 MW (or Reiners)	Church Schools			
		2 MW	Government Schools			
		2 MW	Girls' School			
	Medical	1 W	Nurse (Public Health)			
		2 MW	2nd Doctor			
	Audio-Visual	2 MW	Broadcasting Station		14	
	(Total in Station 27)					
Seoul	Evangelistic	2 MW	Pierson Memorial			
		2 MW	Yangpyung			
		2 MW	Theological Seminary			
	Educational	2 MW	Chosen Christian University			
		Medical	1 W		Severance 2nd Nurse	
	2 MW		" 3rd Doctor			
	Special	2 MW	Christian Lit. Society		15	
	(Total in Station 34)					
	Chungju	Evangelistic	2 MW		Itineration	2
	(Total in Station 11)					
Andong	Evangelistic	2 MW	Country work and Bible Inst.			
		2 MW	" " " " " "			
		1 W	" " " " " "			
	Medical	1 W	Nurse			
		(Total in Station 13)			6	
Taiku	Evangelistic	2 MW	Country Work and Bible Inst.			
		2 MW	Sangju (Substation)			
		1 W	Country Work			
	Educational	2 MW	Gov't. Schools			
		2 W	Church Schools			
	Medical	2 MW	2nd Doctor			
		1 W	2nd Nurse			
	Special	2 MW	Agriculture		13	
	(Total in Station 27)					
					Total 50	

Kangkei	Total in Station	6
Syenchun	Total in Station	2
	Total in Mission	<u>120</u>

## Section V.

## STUDY FUTURE RELATIONSHIP OF MISSIONARES TO EXISTING CHURCH.

(1). As Mission cooperating with, or as individual missionaries serving the church or churches.

All the members of the Survey Committee are agreed that some form of Mission organization should be retained. Some of the reasons for this are as follows:-

a. For the proper development and training of the missionaries themselves, which is secured through responsible participation of all the members of the Mission Station and Mission meetings in the discussion of Mission problems. Whether missionaries have any part in Korean Church courts or not, the membership of the Presbyteries and other church courts is now so overwhelmingly Korean, as it ought to be, that the average missionary no longer takes an active part in the deliberation of Korean church meetings, both out of desire to let the Koreans lead and from language difficulties. If missionaries were not permitted to gather together and discuss freely the vital problems in which they are so deeply interested, most missionaries would soon feel that there was no place where they could make their opinions and influence felt, with the result that their interest in the work would diminish,

b. For the purpose of providing a place where missionaries can discuss questions regarding missionary work, and acquaint the Board with the judgment of the Mission. This cannot be left safely to letter written by interested missionaries.

c. For the purpose of fellowship and spiritual development of the members of the mission.

d. For the purpose of caring for Mission property, care of the missionaries, appropriating funds for missionaries' personal needs in his work, such as itinerating expenses, salaries for Korean assistants, etc., and for making requests to the Board regarding furloughs and health leaves.

As to the relationship of ordained missionaries to <sup>the</sup> Korean church opinions differ from those who think that all ordained missionaries should be members of presbyteries if the Korean church so desires, to those who think the relationship should be that of corresponding members with the privilege of the floor. A mediating position is that only missionaries who have assignment of work under the Presbytery should be members. Nearly all Korean Church leaders who have been interviewed, express their desire to have all ordained missionaries as members of Presbyteries, including election of commissioners to the General Assembly.

This is one of the questions that should be taken up in conference as was formerly done in the Presbyterian Council, and between the Council and the Officers of the Korean General Assembly. If a uniform policy cannot be agreed upon, then each Mission must determine its own policy in relation to the Presbyteries within the bounds of which its missionaries are working. In that case we would favor the plan of ordained members of the Mission who are assigned to be officially in charge of churches by a Korean Church Presbytery, being members of Presbytery with the privileges of election as commissioners to the General Assembly if the Presbytery so desires. Other ordained missionaries not in charge of churches would be corresponding members of Presbytery and the General Assembly with the privilege of the floor. In case a missionary is elected to a committee of Presbytery on the General Assembly, he should have the right to vote in the committee.

It seems to be the opinion of all the ordained members of the Mission that each missionary should be permitted to retain his membership in a Presbytery in the Presbyterian Church, U. S. A.

(2) Practical arrangements required to make effective proposed relationship.

One plan suggested is to set up a Joint Planning Committee composed of an equal number of representatives of the Korean Church and of the Mission to make recommendations to the Presbytery and Stations concerning plans for evangelistic effort of all kinds, and for any work in which the cooperation of the Mission and the Korean Church is desired. If such a plan is to be widened to a Planning Committee also for the General Assembly, it could not be done except by agreement between the Mission concerned, and between their acting jointly in both cases.

We got the impression from conferences with Korean Church leaders that they would like the arrangement of Planning Committees. Our Survey Committee also is in favor of them, if the practical difficulties involved can be solved. As to whether or not results would be more satisfactory than the former plan of working between Presbyteries and Stations and between the General Assembly and the Mission we are not sure, but Planning Committee plan is worth trying out.

(3) What changes in sending arrangements, if any?

If Planning Committees for our own Mission only are set up, we would favor the assignment of missionaries in the evangelistic class to be made by the Planning Committee, subject to Board approval, but think that the assignment of missionaries to educational, medical, and other institutions having Boards of Control (on which the Presbytery will have representatives as well as the Station) viz for evangelistic funds from the Planning Committees and for the Institutional work from Boards of Control. Requests for personnel and funds for special classes, as agriculture, radio, etc., should be handled by requests from the Mission to the Board of Foreign Missions. Missionaries should not be returned to the field if it is known that there is serious opposition to their return, either on the part of the Korean Church or the Mission. Such opposition can be ascertained without a formal vote by a Planning Committee or Board of Control. It will probably be advisable for the Mission to vote on the return of missionaries as was done formerly, or upon request of the Board of Foreign Missions.

In conclusion as a Survey Committee we are willing to enter into Inter-Mission Inter-Church negotiations in regard to a Joint Mission and Church Plan in which there would be a pooling of personnel and funds with a certain amount of over-all supervision, but as we know the situation in Korea, we do not see much hope in this plan, either between the Korean General Assembly and cooperating Mission alone, or between the Methodist and Presbyterian Churches and Missions combined. However, we think that joint Church and Mission offices in the Christian Literature Society building, or other buildings in Seoul, might be possible and would be desirable.

Section VI.

STUDY PAST STATION LOCATIONS AND PROGRAMS.

(1). Question as to the re-opening of all Stations.

- a. The strength of the church in the area.
- b. The need to be saved.

In 1940 in the three Stations field of Syenchun, Pyongyang, and Chairyung, there were 60% of the churches in our Mission's territory, 71% of the baptized membership; 73% of Korean Church workers on salary; and 76% of the average attendance at the principal preaching service on Sunday. At that time 46 members of our mission

(or 40%) were located in these 3 Stations, but only 13 of these in the two Stations of Syenchun and Chairyung. It would seem therefore, that except for institutional and other work in the Pemyang centre there is no great need for evangelistic and other Mission workers being located in two of these three Station areas. About 6% of the population at that time were professing Christians. The increase of Church adherentage since 1940-41 has more than kept pace with the increase of populations which, due to the Russian occupation, is probably not much greater than it was at that time.

We are in favor, therefore, of early withdrawal from Chairyung and Syenchun Stations, with profound thankfulness for the blessing of God upon the work of the Missions and the Church in these areas that makes this recommendation possible. It may be advisable to locate one or more families in each Station for a few years to dispose of the property, and to attend to other matters in connection with withdrawal.

To Pemyang, also, it will probably not be necessary to assign missionaries for general evangelistic work, but only for special evangelistic effort; for teaching in the seminaries, medical and agricultural work; and other specialized forms of service for the north, with Pemyang as a center. If this plan is adopted, the number of missionaries can be considerably reduced from what it was formerly.

The strength of the Korean Church in these three Station areas is indicated by the fact that it is now adequately caring for the churches; is aggressively evangelistic; has in operation a thorough system of Bible Classes and Bible Institutes; and is maintaining its kindergarten, primary, and middle schools. If the Koreans initiate the establishment of Christian Colleges or university in the north, the Mission may be able to cooperate and give some assistance, or instead to assign a few missionaries to teaching in national institutions of higher education.

Kangkei Station being isolated in the far north with a Christian adherentage of some 10,000 in a widely scattered area, we think this Station should be maintained for some years, with a minimum force of two evangelistic men and their families, together with two single women evangelistic workers. The medical work as was successfully done before, can be carried on with a Korean physician in charge, in the Mission hospital building, with such co-operation as the evangelistic missionaries of the Station can give, or under a separate Board of Managers on which the Station be represented.

In our opinion the Manchuria Station should not be re-opened on a permanent basis. Because of the attitude of the Chinese, the Korean population there will probably not increase, besides the Korean field in Manchuria is a natural Home Mission field for the Korean Presbyterian Church. In the present emergency we would favor assigning a missionary family there for a few years, if it is possible to do so.

As to South Korea, the Committee is unanimous that the present 4 Stations should be maintained with an increase as to personnel and funds rather than a decrease. The population of South Korea, comprising about two-thirds of that of the entire country, is still largely unevangelized, with less than 1% Christian. So far as we can see now, our program for South Korea should be planned for 25 years at least. The country districts around Seoul and the Chungju field are the least evangelized. Under American occupation and in view of the expressed desire of the Korean people, the opportunity for Missions in South Korea has never been better.

Since many inter-mission organizations and institutions are in Seoul, our Station force there will necessarily be the largest in the Mission. Station

hospitals should be maintained in Chungju and in Andong, and strong medical centers in Seoul and Taiku. Mission co-operation in middle school education in Seoul and Taiku is at this date undetermined, but of the need of a sustained evangelistic effort in all 4 Stations, there is no doubt. Also there is need in Seoul and Taiku Stations for specialized forms of work in addition to what was carried on formerly.

In fact the need and opportunities in South Korea are so great that until North Korea is open again for assignment of missionaries, all the men of our Mission who can possibly return to the field can be well employed in South Korea. To give a fuller picture of needs, some figures are presented for our 4 Stations in South Korea. Those are approximately correct: Number of churches, Seoul 150; Chungju, 66; Andong 110; Taiku 210; total 536. Number of ordained ministers: Seoul, 57; Chungju, 6; Andong 14; Taiku, 40; total 119. Total adherents: Seoul, 17,000; Chungju, 5,000; Andong, 7,500; Taiku, 20,000; total 49,500. Populations: (Presbyterian share) Seoul 1,200,000; Chungju, 750,000; Andong 870,000; Taiku, 2,200,000; total 5,020,000. These figures show that in the South as well as in the north, the Church has come through the war period very well. They also show that there is still an immense amount of work to be done. The Gospel must be more eloquently presented to the whole population. Much of the church work has been let go to loose ends. The Presbyterians have not been able to give adequate supervision. In Seoul many of the ministers are in the city, and at least a third of them are not in charge of churches; in Chungju and Andong there is only one pastor for every 8 churches, in Taiku the ratio is 1 to every 6. Many of the churches in the country districts are left to take care of themselves. There is not only a shortage of paid workers, but communications are slow and travel is difficult. There is urgent need to more intensively evangelize South Korea.

- (2) Policy and Program of Stations to be opened again.  
 a. Review of types and (of) service to be undertaken.  
 b. Personnel and funds needed.

As in the past years the emphasis of Chungju and Andong should be almost entirely evangelistic with the support of a Mission Hospital in each Station. The Mission has never undertaken educational work in these two Stations and it is not proposed to do so now. Seoul and Taiku are within easy access for young people who wish to attend schools of middle and college grade. Children from Christian families attend the public primary schools. Later on the Church may initiate the organization of schools.

As for Taiku and the proposed policy in regard to education and medical work, it is outlined in Section 2 of this Survey. The evangelistic work should be continued as before, but with some changes in policy as indicated below. Specialized forms of work as radio broadcasting and visual education should be added.

- (3) Question as to Compound ideas for residence location.

Mission experience so far has shown the value of Compound location. We should use the Compound centers developed, until changing conditions clearly indicate the wisdom of scattering our Mission forces. The united strength developed in close co-operation of our missionary work has been one of the factors of past effectiveness.

In the past the Mission owned what were called "Rest Houses" in Euiji in Synochun's Station territory; in Anju under Pyongyang; in Anak under Chairyung; and in other places. These were used by missionaries periodically while itinerating and teaching Bible Classes in the particular section. These "Rest Houses" served their purpose for a time, but as travel and communication improved, these properties were all sold or deeded over to the Korean church.

In recent years Dr. and Mrs. Winn made request to reside in Yangpyung, 40 miles east of Seoul, in the center of the east district, the itinerating of which was Dr. Winn's major assignment. With Mission and Board funds, a small residence was built. The advantages were that Dr. and Mrs. Winn could make the Yangpyung Church a center for their work, and be in close contact with all the churches in that area. The disadvantages were that in our Station conferences they had to come in and stay over night or be absent. Also they were not available for Bible Institute and other work in Seoul. For some years also in Mission meetings the proposition to locate Mission workers in residence in Kyungju and Sangjun in the Station territory of Taiku has been discussed.

We are willing to locate workers in residence in these centers, viz; Yangpyung, Kyungju, or Sangju. Another large center in Seoul Station's territory is the city of Ansong. There is no suggestion that missionaries be located in such centers in Chungju and Andong. One difficulty in establishing sub-stations is to find available missionaries.

If there is available personnel among our Mission force, we are in favor of establishing three or four sub-stations with resident missionaries in South Korea. There seems to be no need for adopting such a plan in North Korea.

## Section VII

### P R O P E R T Y

#### 1. PRESENT OWNERSHIP AND TITLES.

- (1) Kangkei - About 9/10 of the land and about 7/8 of the buildings were sold - 19,531 pyung of land and 761 pyung of houses.
- (2) Syunchun - about 2/3 of the land and about 1/3 of the buildings were sold - 28,766 pyung land, 540 pyung of houses.
- (3) Chungyung - about 3/4 of land and about 1/4 of buildings sold - 347,000 pyung land; 1,700 pyung houses.
- (4) Pyongyang - no sales of either land or buildings.
- (5) Seoul - One piece (small) and two buildings at Yangpyungni sold.
- (6) Chungju - About 9/10 of both land and buildings sold - 32,807 pyung land, 750 pyung houses.
- (7) Andong - About 9/10 of both land and buildings sold, - 31,760 pyung land; 406 pyung houses.
- (8) Taiku - About 1/10 of total land area sold - (nearly all farm land in country); only 57 pyung of buildings, and but one of these in Taiku proper.

The titles are in dispute on all land and buildings sold. Our claims are in the court for all that was sold south of 38 degrees. A complete list of ALL real estate both north and south, sold or unsold, is in the hands of the National Property Custodian in Seoul and we have a copy. We know practically nothing of the real status of our property north of 38, but, since both the Japanese and the Russians have had it in charge, it is safe to assume that the situation will be even more complex than in the south.

#### 2. PRESENT USE.

- (1) Kangkoi - Little known - probably in Korea and / or Russian hands.
- (2) Syenchun - " " same
- (3) Pyongyang - mostly by Russians, but some by Koreans
- (4) Chairyung - Little known, probably in Korean and / or Russian hands
- (5) Seoul - Yangpyungni by Presbyterian Korean Church there; In Seoul, 7 by Army, 2 by missionaries; school by Chungsin; others (native) by Koreans, most of them without legal right.
- (6) Chungju - Army, all but one where missionaries live; Bible Institution by Koreans for Institute; Koreans houses and lands mostly by Koreans.

7. Andong - One by missionaries; one by military, other foreign style residences vacant; B.I. for Institute; native houses by Koreans.

8. Taiku - B. I. for Institute; Schools as schools by Koreans; two houses by Missionaries; Army in some houses by contract; Koreans in most of Korean houses under contract agreements.

### 3. FUTURE USE.

The same as formerly used so far as we know how. No specific changes have been made or planned to date, though it is probable some changes will be made as our possession and occupation of stations and property increase and our work develops. It is also probable that some of our land and buildings may be sold through the proposed closing of a station or two and the limiting of personnel and activities elsewhere and the consequent excess of property.

### 4. NEW PROPERTY NEEDED.

While it would be difficult, and also unwise, at the present time to indicate specifically by station and building our need for new property, it is certain that there will be considerable development, particularly in South Korea in connection with established institutions and new enterprises, where new construction and equipment of buildings will be needed and our mission and Board asked and expected to share in the cost.

Our greatest needs, however, in the immediate future, and for some time to come, will be repairs and re-equipment for residences, native houses and institutions. After making all due allowances for all that has been and may yet be done in the way of repairs and equipment by both the military and the Korean Christians, it is certain that much must still be done by the Mission and the Board to put our buildings back into condition for use. While no detailed estimates are nor can be made available, it is safe to predict, that, for Korea as a whole, anywhere from \$300,000 to \$500,000 (U.S. money) would be needed during the next five or ten years to cover our share of repairing present buildings, building new ones, and equipping all of these.

### 5. TYPE OF MISSIONARY RESIDENCE FOR THE FUTURE.

It is unlikely that any will be required in Korea for considerable time.

### 6. GENERAL QUESTIONS.

(1) Should lands on which Korean Churches now stand be deeded to the Koreans? As a policy, YES. In particular each case should be determined on its own merits as to whether, when, and method of transfer. So far as I know only two pieces in Seoul and one in Chungju would be involved.

(2) Should Institutional lands and buildings be deeded over to the Koreans? As a policy, YES. BUT only if and when these institutions financially, constitutionally, and in actual practice are established firmly as CHRISTIAN institutions with reasonable prospects of continuing so. (Chungsin School would be in this category).

(3) Should all repairs and immovable equipment be entirely from Mission and Board Funds and administered entirely by the Mission? Only in case the properties are wholly owned and used by the Mission. (Residences for instance). If property is loaned to an institution, jointly controlled and administered by the Mission and the institution, responsibility for equipment and upkeep should either be wholly that of the institution or shared by the Mission and the institution according to definite written rules in the constitution and amounts placed in the annual operating budget.



(4) In the case of missionary residences and lands pertaining thereto, would you insist on applying the Board's rule that funds received from the sale revert to the Board? YES. It is a good and just rule. If the money or any part of it is to be used in Korea, it should be re-appropriated from America just like any other money.

(5) In the case of the sale of institutional property would you recommend that all funds received be appropriated for work in the Christian Church or institution? As a policy, YES. BUT each case should be considered in the light of its own merits and the needs of the field. Money in this class is different from that obtained from the sale of missionary residences. In the latter case the money was given for the use of missionaries themselves, but in the first case, the money was given for mission activities on the field. Therefore, if the activities continue or the need for them still exists, it is reasonable to suppose that the money should be made available for the work and to meet the need by remaining on the field to which it was originally sent. If the work and the need for it should cease to exist, the money might be used on the same field to meet some other need or be taken to another field where a need does exist.

Joint Letter Signed By:

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SYUNG-YU KIM,  
HYUK-CHOO CHAIO,  
KI-HO PARK,

PRINCIPAL OF KOREAN THEOLOGICAL SEMINARY  
MODERATOR OF MUKDEN PRESBYTERY  
MODERATOR OF CHANG CHOON PRESBYTERY  
MODERATOR OF SOUTH MANCHURIA PRESBYTERY

% Sita Korean Church,  
Sita, Mukden,  
Manchuria, China,  
March 1, 1947.

The Oriental Secretary,  
The Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.  
156 Fifth Ave., New York City, U.S.A.

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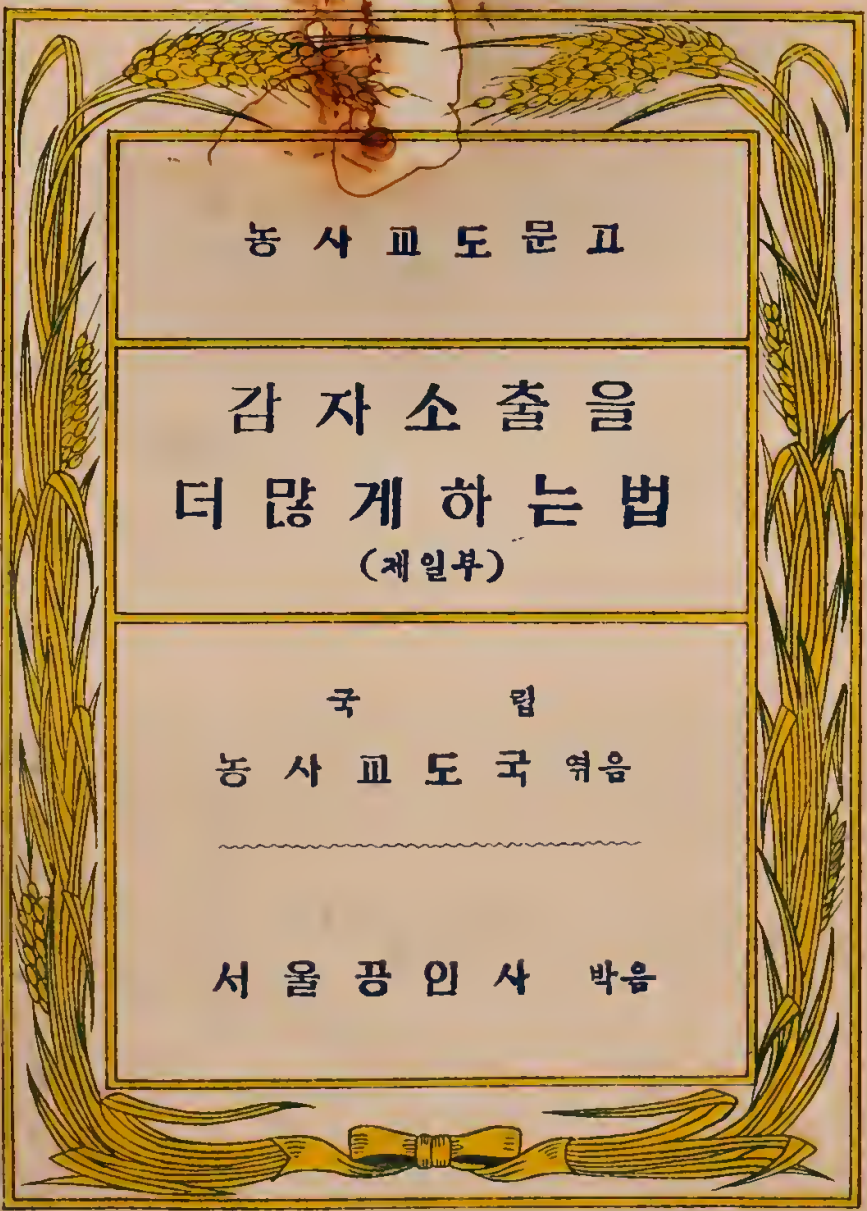
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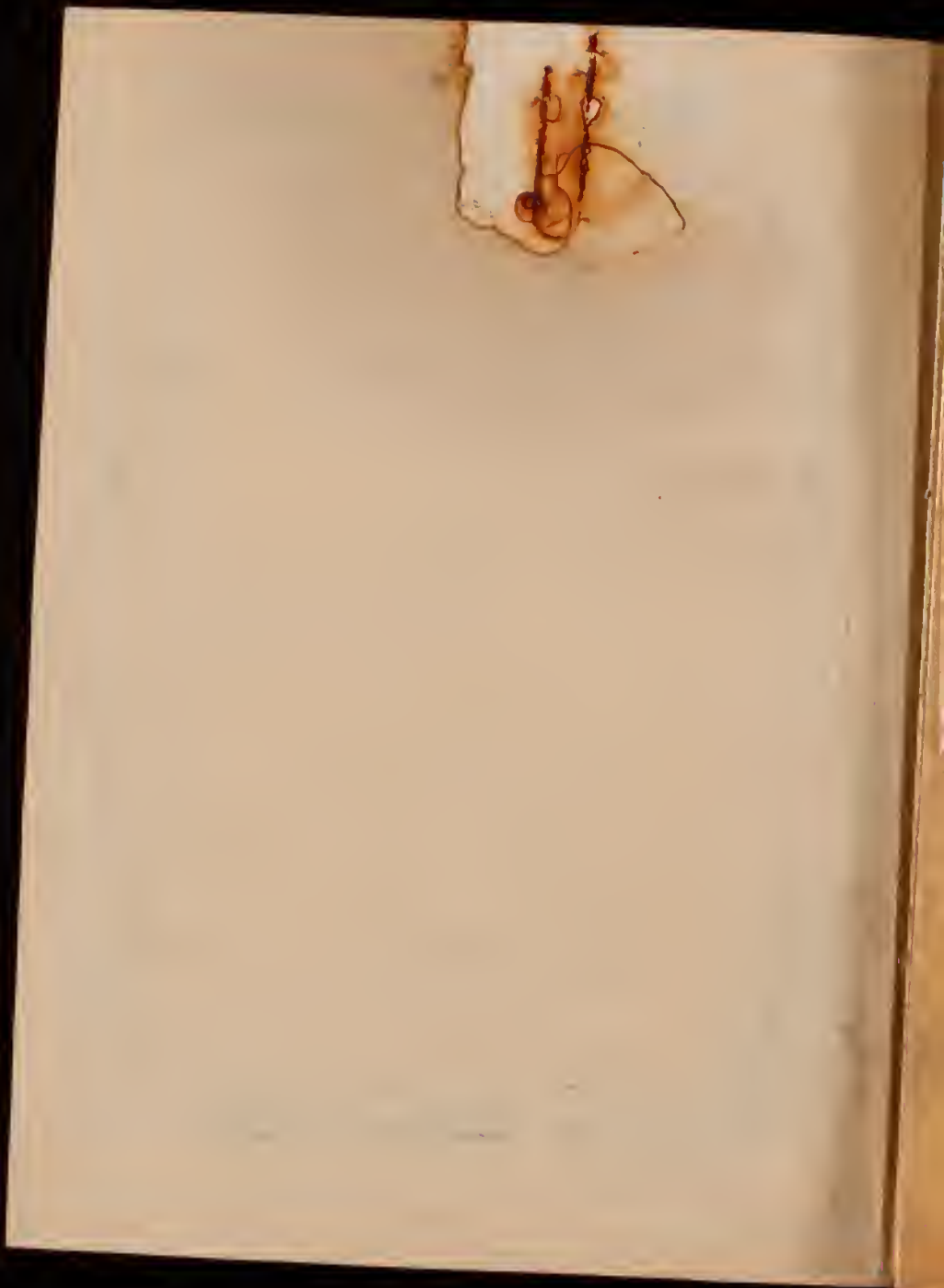
농 사 교 도 문 교

감 자 소 출 을  
더 많 게 하 는 법  
(제 일 부)

국 립  
농 사 교 도 국 역 음

서 울 공 인 사 박 음





LUTZ

Agricultural Extension Service  
Republic of Korea

FOOD CULTURE

One of two Extension Service bulletins written entirely in non-technical style, in Korean and designed for farmers and 4-H club groups. It is significant as an illustration and model for future farmers bulletins. It was prepared jointly by Korean and American Extension Specialists.

10,000 copies

(D.N. Lutz - Extension Specialist)

# 감자 소출을 더 많이 하는 법

## 머릿말

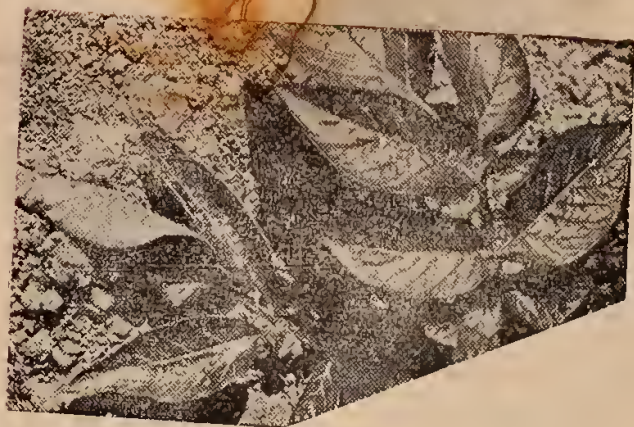
조선에서 감자농사를 하는 농가중에는 500경에 대하여 300칸에서 600칸까지의 소출을 얻는 사람이 많다. 그러나 대적으로 평균을 따져보면, 300경에 대하여 160칸 밖에는 되지 않는다. 제배하는 방법만 잘 알면 매정 2-3칸의 소출을 볼수있음에도 불구하고 반(半)칸 밖에는 얻지 못하는 것이다. 조선농촌의 경제에 비추어 볼때, 매우 유감스러운 일이다.

무엇때문에 소출이 그렇게 적어지는가. 거기에는 여러가지 원인이 있다. 썩감자를 잘 고르지 않든지, 위축병(萎縮病)에 걸린 종자를 쓰든지, 감자잎을 버려지가 먹어버리든지, 혹은 너무 늦게 심든지, 너무 일찍이 걷어 드키든지하면 소출이 적어질다. 1948년에는 버려지가 잎을 먹었기 때문에 감자소출이 5할쯤이나 줄어들 곳이 많았다. 북쪽산간 지방에서는 감자를 늦게 심기때문에 보통요요는 장마철이 되어도 계속해서 감자가 자라나는데 이런곳에서는 잎을 썩혀 버리는 역병(균병)의 피해로 인하여 소출이 5할이나 감소 되었다.

그러면 이러한 손실을 피할수가 있는가. 또 감자농사를 잘 하는 방법을 어떻게 하는가. 그것을 이책에서 설명해보련다.

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위축병으로 잎이 말린것 (원편)

감자나무가 이병에 걸리면 이렇게 일부분의 잎이 말리오르기 시작하여 점차 나무 전체로 퍼진다. 이러한 정세가 조금이라도 나타난 감자나무의 알을 씨감자로 쓰서는 안된다.

위축병은 버레를 통하여 전염한다. 위축병에는 몇가지의 종류가 있는데 이것이 그의 하나이다.

위축병에 걸리면 감자알이 잘고 또 알의 수효도 작다.

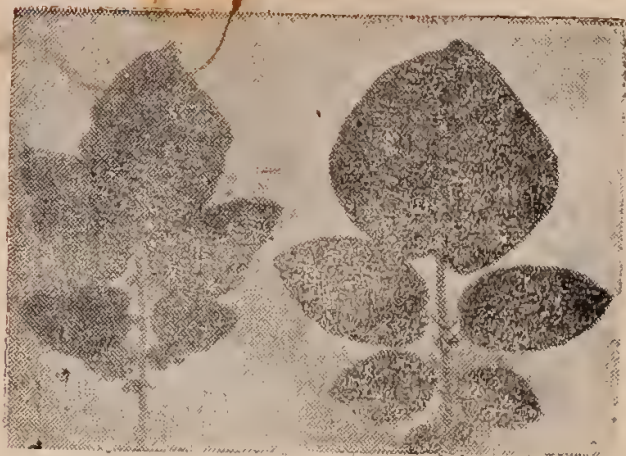


위축병으로 알라々々하게 된 잎(왼편)과 건강한 잎(오른편)

이병에 걸리면 잎이 적고 색깔이 옅어지고 얇은 녹색의 점이 생긴다. 이 병은 보통으로는 잘 보이지 않는데 실사하고 햇빛이 일때에 그늘을 지워서 보면 보인다. 이것도 위축병의 하나이다.

위축병에 걸리면 감자의 소출이 대단히 적어진다.





위축병으로 잎이 오구라진것(원편)과 건강한 것(오른편)

잎이 적고 식감이 얇은 녹색이다

이것도 위축병의 일종 이다.

위축병에 걸리면 감자소출이 대단히 적어진다.

(검은 검은 병에 의한것이 아니고 잎의 그늘이다)



가운데에있는 적은것은 위쪽병에 걸린것이다。  
위쪽병에 걸리면 소홀이 대단히 적어진다。



혹지병에 전염된 감자나무

종자에서 한치쯤은 검게 되어있다. 데로는 이와같이  
 지상부(地上部)에 적은 감자알이 생긴다.(가) 이러한  
 나무는 뽑아내야 한다.



15알이하(원것)  
(40g이하)



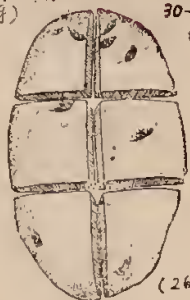
15-30알(두뜨각)  
(40-55g)



30-40알(세뜨각)  
(80-100g)



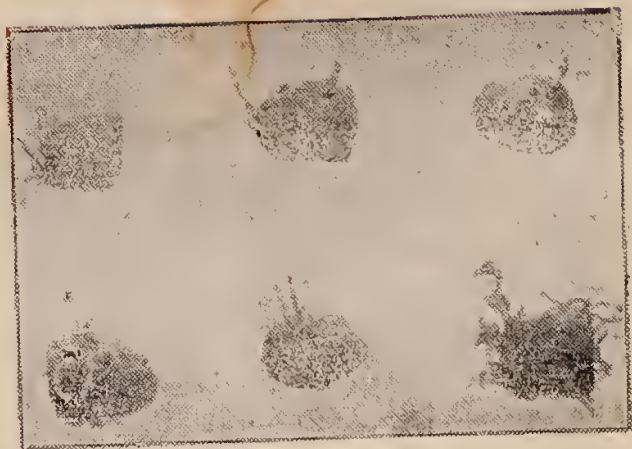
60-80알(여덟뜨각)  
(160-200g)



100-150알(엿두뜨각)  
(260-400g)

### 씨 감 자 쪼 개 기

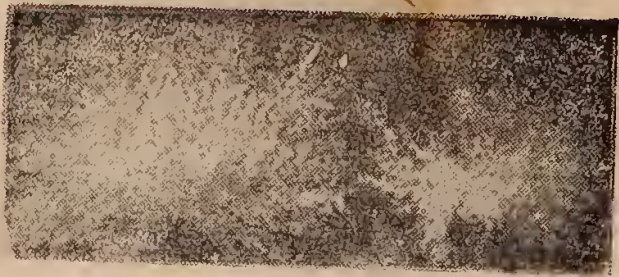
씨쪼각을 좋고 두릅게 하기위하여 씨감자의 크기에 따라서 달리 쪼갠다. 씨쪼각이 두터우면 튼튼한 씨가 나온다. 씨쪼각의 가운데 눈이 있는것이 더 좋다.



위에 줄에 있는 씨조각은 마른 땅에 심었던 것이고  
 밑에 줄에 것은 습기있는 땅에 심었던 것이다. 마른  
 땅에 심은 것은 뿌리가 생기지 않았다.

이것은 들다 같은 날에 심은 것이다. 습기있는 땅  
 에 심은 것은 뿌리가 생겼다.

대체로 두치나 세치쯤 덮으면 가물지 않고 뿌리가  
 잘 자라나고 소출도 많다.



싸리풀 (자국지 혹은 자규풀이라고도한다)

이 두싸리풀은 다른풀과 뜨러진곳에서 따로 자라났기 때문에 가지가 많이 벌었다.

싸리풀은 백년봄에 씨에서 나서 반자나 한자가량까지 크고 가을에 씨를 맺고 죽는다.



30년전에 싸리풀의 종자를 조선에서 미국으로 가져갔었다.

미국에서는 농부들이 토질을 더 좋게하고 가족의 사료를 얻기위하여 매년 봄마다 밭에 싸리풀을 심는데 그면전은 480만 정보나 된다.

조선에서도 이풀을 심으면 감자밭의 토질이 더좋아질것이다.

이것은 싸리풀가지의 끝을글인 것이다. (실지의 크기와같다)

## 1. 적당한 땅

도질은 깊게 갈수있고, 물이 잘 빠지고, 공기의 유통이 좋고 유기질(有機質)이 많으며, 결핍것이 적당하다. 모래섞인땅(砂質壤土)이 가장 적당하나, 진흙장도 적당한 방법으로 물이 잘 빠지게 하면 보드롭게 탈수있고, 또 모래가 많이 섞인 땅도 퇴비같은 유기질을 많이 넣으면 가늠지 않도록 할수가 있다. (퇴비가 없을때에는 싸리풀같은 그름풀(綠肥)을 전년봄에 보리밭에 뿌려서, 여름동안 길러서 가을에 갈아넣었다가, 이듬해 봄에 감자를 심으면 소출이 두배 이상은 될것이다.)

## 2. 감자의 품종

감자의 품종을 선택할때에는 그 지방의 절기에 적당한 것을 택해야 한다. 북쪽 선한 지방에서는 장마철에도 감자를 캐지않고 들게 두어서 기를수가 있으므로 『수원백(水原白)』이나, 『나카사키야카(長崎赤)』나, 혹은 길고 흰 재래종(在來種) 감자를 심는것이 가장 좋다. 그러나 남쪽지방에서는 여름철이 감자에는 너무 덥고 유월에 장마가 시작하기전에 감자 2 개야라기 때문에 남작(男爵) (북해도 감자) 같은 것이 빨리 자라서 일찍이 여물기 때문에 소출이 많다. 전에 일본 북극드앤서 가져오던 남작은 과거 삼년동안 미국에서 가져온 남작(아이릿쉬

잎이 오구라지<sup>々</sup> 얇은 나무를 골라두었다가 병들고 좋지못한  
것은 먹든지 팔든지 하고, 이 무병한 나무에서 난 감자만을  
따로 걸우어서 씨감자로 사용하면 좋은 씨를 얻게된다。

#### 4, 비 료

퇴비를 주는 이외에, 또 린산비료와 질소비료도 주어야 한다. 질소, 린산, 가리(三要素)를 적당하게 배합해서 잘 주면 감자는 좋은 효과를 나타낸다.

비료배합의 예· 일단보에 대하여, 초산암모니아—6관, 린산—10관, 재(灰)—10관, 퇴비—150관. 이 네가지 비료의 양(量)을 두배해서 주면 소출도 두배쯤 되리라고 생각한다. 모래땅에 대해서는 린산10관과 재10관에, 초산3관과 퇴비300관을 주면 좋다. 인분요를 주면 다른 질소비료를 적게 / 주어도 좋다.

#### 5, 일찍이 심을것

감자는 봄에 마르막서리가 오기 20일이나 30일전에 심는것이 적당하다. 그 날자는 지방에 따라 다른데, 3월초순에서 4월초순 사이 이다. 경남, 전남의 남부와 바닷가에서는 마르막서리가 매개 4월 초순경에 온다. 근처에 개버들과 오리나무의



꽃이 필때에 감자를 심으면 적당하다.

## 6, 썬 개 기

썬감자는 한단보에 대해서 약 30편을 사용한다. 좋은 썬감자는 부족하므로 썬감자를 절약하기 위하여 한개를 8窠(30구람)나 10窠(40구람)쯤 되게 썬개고, 썬개때는 한조각에 눈이 하나나 들이 붙어 있도록 한다. 썬감자는 기리로 썬개서 두조각으로 하고, 감자가 클때에는 한번 더 썬개서 네조각으로 한다. 이렇게 기리로 썬개는 이유는, 감자뿌는 실과나무의 순과 같이 머리에 싹이 가장 원기가 많기 때문에 각 조각마다 이 싹이 있는 눈을 놓아붙이기 위함이다. 썬감자의 알이 잘 때에는 더 썬개지 말고 그대로 심는다. 그리하면 머리의 눈만 자라나고 밑에 있는 약한눈은 자라나지 않는다. 그러나 종자가 더욱 클때에는 종자를 절약하기 위하여 이 네조각을 또 가로 썬개서 심으면 실과나무의 순을 전정했을때와 같이, 밑에 눈이 싹을 트고 자라난다. 쉬축병은 썬를 썬개는 칼을 통해서 전염되기도 하므로 칼을 두개가 세개쯤 준비하여, 한개의 썬감자를 썬개고는 칼을 잘아쓰고, 번々히 칼을 솔불위에 썬여서 소독하면 좋다. 15窠(50구람) 이하의 무게를 가진 젊은 썬감자를 쓸때에는 썬개지 말고, 온것으로 심는것이 좋다. 잘 고르지않은 종자를 쓸때에는, 병있는 것을 될수 있는대로 심지 않기 위하여, 좋은것 부

더 먼저 쪼개서 심는것이 좋다. 한편이 얼었거나 썩었거나 한 감자는 심어서는 안된다. 켈 때에나 혹은 운반하다가 상하거나 구멍이 나거나 한것은 썩지않았으면 심어도 좋다. 싹이 약하고 가늘며 굵기가 보통 싹의 밖밖에는 되지 않는것은 별다른것이라고 생각하고 심지 않는것이 좋다. 감자는 저장해두면 싹이 나는데 보통은 그싹이 짧고 굵어서 취급할때에 부러지지 않는다. 만일 싹이 벌써 길어져 있을때에는 그싹을 툇내거나 상하지 말고 그대로 고랑밑에 싹을 높여두고 덮어야 한다. 그싹을 툇면 소출이 줄어진다. 만일 잘못해서 긴 싹이 부러졌을때 그것을 심으면 소출이 보통 감자의 절반밖에는 나지 않는다.

씨감자는 미리 쪼개두지 말고, 선선하고 바람없는 곳에서 쪼개서 즉시 심어야한다. 한시간만 햇빛에 쪼이면 소출이 대단히 적어진다. 만일 씨를 쪼갰다가 심지 않았을때는 쪼각에 재를 발라서 습기 있는 마대(麻袋)에 넣어서 습기있는 땅속에 과몰으면 좋다. 비가 오면 이것은 가마니 같은 것으로 덮어야 한다. 이것은 이른 봄에 땅에 습기가 많을때에 심으면 썩는것이 적다. 대체로 감자는 아침 일찍이 심는것이 좋다.

쪼각을 마르지않게 하는것이 대단히 중요하다. 습기있는 땅에 심고 결대로 마른 땅에 심어서는 안된다. 그리고 흙과 쪼각이 마르지 않도록 즉시 덮어야 한다.

## 7, 간격과 덮는 길이

고랑사이 는 두자내지 두자반으로 하고, 폭의 사이는 한자로 한다. 고랑을 깊게 하고, 가물지 않도록 두치나 세치쯤 덮는다. 퇴비나 굼비는 감자의 한쪽에 주는 것이 좋다.

## 8, 늦서리의 해를 막을것

만일 감자뿌이 튼 후에 서리가 올 염려가 있을때에는 이랑에 흙을 고랑에 넣어서, 뿌을 덮으면 된다. 감자뿌은 이렇게 덮어도 상하지 않고 자라날것이며, 첫김매기 까지도 다시 할 필요가 없게 된다. 이렇게 하면 첫김매기를 몇주일후에 하는것 보담도 쉽고 감자에게도 더 좋다.

## 9, 김매기와 복주기

첫김매기는 감자뿌이 두치쯤 켜올때에 감자나무에 가까이 감사이랑 사이에 흙을 깊게 매고, 고랑사이에 흙을 깊어서 얇게 복을 준다. 그리고 보름쯤 지난후에 두벌김매기를 한다. 두벌김매기를 할때에는 감자가 상당히 크게 자랐으니, 뿌리를 상하지 않도록, 감자나무에 가까운 곳은 매지말고, 감사이랑 사이를 얇게 매면서, 첫김매기와 같이 복을 준다. 감자꽃이 피기 시작할

때에 또 한번 감자이랑사이에 흙을 얇게 깔아서, 감자잎을 덮지 않을 정도로, 두치흙 북을 주어서, 굵어가는 감자알을 잘 덮어준다. 북을 칠때에는 감자뿌리를 상하지 않도록하고 또 감자잎 삼 조금도 덮지 말아야 한다.

## 10, 버레잡기 (虫害防除)

감자뿌이 나기 시작하면 곧 무당벌레 (딱장벌레) 를 잡기 시작하여야 한다. 단 몇가리의 무당벌레가 겨울동안 살아남았다가 감자뿌이 나기 시작하자마자 땅속에서 나와서, 수백만개의 알을 놓아, 씨를 피준다. 이 최초의 몇 마리가 어린감자뿌이를 먹고있는 것을 잡는것은 그 효과가 적기때문에 별로 어렵지 않으니, 이시기에 매일 잡는것이 유익하다. 큰 강릉을 기리로 두쪽으로 쪼개서, 감자나무 양편 밑에 받치고 감자나무를 흔들면, 떨어지는 벌레도 잡을수있다. 아침 일찍이 잡으면, 날라가지 않는다. 이 그릇에 물과 석유를 조금 넣어서 쓰면 더 좋다. 부락전체, 될수있으면 면(面) 전체의 사람들이 일시에 이 감자의 원수를 잡으면 대단히 효과적이다. 만일 한사람이라도 이 최초의 무당벌레를 잡지 않으면 당신밭에 감자가 반밖에는 굶지 않았을때에 그의 새끼들이 당신의 감자잎을 다 먹어버릴 것이다. 겨울을 지난 한마리의 무당벌레에서 나는 새끼는 한평의 감자잎을 다 먹어없앨 만큼 효과가 늘어간다. 잎이 죽으면 감자는 굶어질수없으니, 소

출은 질산밖에는 되지 않는다. 즉 이른봄에 할마리의 무당벌레를 잡는것은 한평에 일관식이나 감자를 더 많이 나서 하는 것이다.

## 11, 약을 뿌리는것

만일 이웃농가들이 무당벌레를 잡기에 협력하지 않으면, 더 나은 방법으로 감자를 보호할수 밖에 없다. 6월 초순에서부터 열흘마다 한번씩 비산석회(硫酸石灰) 같은 벌레를 죽이는 약을 뿌리는 법도 있다. 약재는 유충이 먹고있는 잎파리 밑에까지 뿌려야 한다. 혹은 감자가 여섯치 이상으로 큰 이후부터 열흘마다 한번씩 디-, 디-, 티-(D. D. T.)를 뿌리면 감자잎을 먹는 모-든 벌레는 다- 없어진다. 이렇게 하면 위축병의 전염도 방지된다. 감자를 우기에까지 물에 두어서 역병의 피해를 받는 지방에서는 디-, 디-, 티-와 함께 불로-액을 쓰면, 밀레와 역병을 동시에 막을수 있다. 대체로 이른봄에 저을 동안 살아지난 무당벌레를 잘 잡으면, 벌레도 역병도 없어진다.

## 12, 병든 감자나무를 뽑아내는것

감자나무가 세치나 다섯치쯤 컸을때부터 위축병에 걸린 나무를 찾아보아야 한다. 잎이 오구라지든지 말리든지 한것은 위축병을 가진 증자에서 자라난 것이니, 뽑아내버려야 한다. 만일

전체의 일괄이상이 쉬 추병에 걸렸을 때에는 건강한 것만을 더  
 더-, 티-를 뿌려서 보호하고, 남으지는 그대로 키르는 것이 좋  
 다. 수확할 때에는 건강한 것을 먼저 걷우어서 따로 저장하고, 남  
 으지를 걷우어서 먹도록 해야 한다. 혹은 수확하기 몇일전에  
 병든 것을 먼저 걷우어서 값이 비쌀때에 파는 것도 좋다.

### 흑지병 (黑痣病) 은

감자나무가 다섯이나 여섯지름 되었을때 나타나기 시작하  
 다. 이병에 걸리면 아래 잎이 누러지는 동시에 오구라시키고 어  
 떤것은 일찍이 죽는다. 또 이병을 더 확실히 알라면, 병에 걸린  
 것은 뽑으면 힘이 없이 뽑혀 오르고, 종자에서 한치 가량은 검  
 게 되어있다. 이병에 걸린것은 감자나무와 감자알을 잘 뽑아  
 내서 없애버려야 한다. 그뒤에 감자가 컸을때에 이병이 나타날  
 때도 있다. 그런것은 표를 해두었다가 종자로 사용하지 않도록  
 주의하여야 한다.

### 13, 종자감자 고르기 (種子選擇)

병없는 감자만을 종자로 선택하자면 병있는 감자나무와 건  
 강한 감자나무를 구별할줄을 알아야 한다. 건강한 감자나무의  
 잎은 이상이 없고, 검으며, 크고 미끈하다. 땅이 걸고 안걸고에  
 따라서 잎의 크기와 색깔이 다르지만은 같은 들에 있어서는, 대체

로 병이 유무를 구별 할수가 있다. 남작에 있어서는 다른 품종보담도 위축병의 유무를 분별하기가 쉽다.

만일 진테물이나 다른 벌레가 감자나무를 먹지 않았고, 나무가 건강하면 6월말까지 캐시않고 틀에 두어도 좋다. 벌레는 먹어도 병은 없이 보이는 감자나무의 감자를 종자로 쓸라고 할때에는 벌레가 위축병을 전염시켜서 그 병이 감자알까지 내려가기 전에 (9월중순쯤) 걸우는것이 좋다. 잎이 오구라졌거나 발터울랐거나 한 감자나무의 감자를 종자로 선택해서는 절대로 안된다.

#### 14, 걸우는 시기 (收穫期)

일찍이 심으면 6월말까지에 많은 소출을 얻을수가 있다. 감자나무가 여물어서 누렇게 된 이후에도 감자가 잘 크진다는 것이 사실이다. 그러므로 수확을 너무 일찍이 하면, 소출이 적다. 그러나 늦게 걸우면 위축병이 더 많이 감자알까지 내려가고 만일 너무 늦게 걸우면, 장마철에 땅이 추질때에 걸우게 되기때문에 저장중에 손실이 더 크진다. 할수있으면 땅이 말랐을때에 걸우는것이 좋다. 할수없이 땅이 젖었을때에 감자를 걸울때에는 감자를 뜨거운 햇빛에 쬐어서는 안된다. 새로 캐 감자는 잠시라도 햇빛에 쬐이면, 저장중에 손실이 많아진다. 젖은 흙이 묻었을때에는 밤에 그늘에 펴서, 마른후에 흙을 털어서 저장하

여야 한다.

## 15. 여름철의 저장 (夏期貯藏)

여름철에 감자를 간수할때에 특히 주의할것은 감자를 필수 있는대로 선선한 곳에 둔다는 것이다. 그날에 한사뿐 높이까지 쌓아놓으면 열(熱)이 나지않기 때문에 썩지 않는다. 그러나, 7, 8월에 감자를 가마니속에 넣어서, 한시간만 그냥 두어두면 열이나서 감자껍질이 상한곳부터 썩기시작할 것이다. 썩감자르 쓸라고 하거나, 저장할 감자는 가마니에 넣어서는 하루도 두어 두지 말아야 한다. 필수있는데로 쪼아놓아서, 공기(空氣)가 잘 통하도록 해야 한다. 공기가 잘 통하는 지하실이 있으면 가장 좋다. 어두운 곳이 좋고, 밝은곳에 둘때에는 보리짚같은 것으로 덮어두어야 한다. 바구니 혹은 선반을 여러개 만드는것도 좋다. 밤에는 문을 열어놓고, 낮에는 닫아두면 온도를 낮게 할수 있다. 여름에, 저장할 감자를 가마니에 넣어서 먼 곳까지 운반 라면 썩기가 쉬우니 먼 거리 운반은 하지말 것이다.

미국에는 여름기후가 조선과 협사한곳이 있는데, 그런곳에서 는 너무그늘밑에 보리짚을 한사뿐 두피로 형성하게 깔고, 그위에 감자를 여섯지름 높고 또, 보리짚을 한사뿐 덮어둔다. 조선에서도 이것을 시험해 보면 좋을것 같다.



## 16, 감자의 이기작 (二期作)

당신은 이기작감자에서 나는 감자가, 이듬해 봄감자의 종자로써 대단히 좋다는 것을 알고 있습니다. 병든 감자나무와 건강한 감자나무를 구분할 수가 있습니다. 만일 의심이 있거든, 교도원이나, 군농산과 (郡農産課) 직원에게 이기작감자를 잘 키운 사과의 발을 보여달라고 말하십시오.

무병한 이기작감자를 종자로 사용하면 지금 일반에서 구할 수 있는 봄감자에서 난 종자보담도 훨씬 더 많은 소출이 난다는 것을 만일 당신이 알면, 내년봄에 쓸 새감자를 얻기 위하여 신자신이 이기작을 하게 될 것이다. 이기작에 쓸 종자도 봄감자의 종자와 같이 무병하여야 한다. 감자소출을 더 많이 내게 하려면, 가장 중요한 것은, 병없는 종자를 쓴다는 것이다. 병없는 종자는 얻기 어려우므로 무병한 종자 일판에 대하여 지금 일반에서 얻을 수 있는 감자는 2판이나 3판을 추드라도 바꾸는 것이 좋다.

여기에 이기작의 종자를 고르는 법과 손질하는 방법을 간단히 설명해 보겠다.

1. 유월말경에, 감자가 여불기전에, 비교적 위축병이 적은 감자밭에서 건강한 나무를 골라서 그 건강한 나무의 알을 이기작의 종자로 쓴다. 위축병에 걸린 감자나무결에 있는 것이나

1. 벼래가 먹은것은 종자로 쓰지 맏것이다.

2. 이기작을 하면 이 무병하고 좋은 종자의 수효를 더 많게 하는 동시에 그 힘도 유지할수 있다. 1948년에 이기작을 잘한 농가들은 종자이 다섯배 내시 열배 까지의 소출을 얻었다. 청주에서는 종자의 20배나 되는 소출을 얻은 농가가 열들이나 있었다. 그러나 대체로 평균을 따져보면 종자의 3배 밖에는나지 않았다. 종자를 모래속에 넣을때에 실패한 농가도 있었다. 어떤사담은 종자를 진흙땅에 심고 깊게 덮지 않았으므로 실패하였다. 날이 가쁠때에 이기작감자를 심을때에는 여름더위에 종자가 가뭇기 쉬우너 음감자 보탬도 깊게 덮어야한다. 비가 많이 올때에는 불이 죽수 잘 빠지는 곳에 심어야 한다.

3. 이기작을 하자면 모래싸발(蓄床)을 만들어야한다. 그늘지고 불이 잘 빠지는 곳에, 모래싸발을 만든다. 그 넓이는, 종자 5판에 대하여, 하평가량이면 된다. 모래를 반자쯤 두피로 깔고, 그위에 씨포각을 깔다. 씨포각은 딱딱이 갈아도 좋은데 조각이 서로 다가서는 안된다. 그리고는 모래로 네치쯤 덮어준다. 수분이 흠어지지않게 매일 물을 주어야한다. 불이 잘 빠지고 그늘진 곳이면, 순막을 만들 꼭 오도 없다.

4. 씨감자를 부셔서, 눈겉에 보드러운 껍질이 벗어지도록 한다.

5. 씨감자는 반드시 기리로 쪼개서 각 조각 마다 머리의 힘

있는 눈이 많이 붙어있도록 한다. 이기작에 있어서는 '각조각마다 눈이 반드시 3 이상'이 있어야 한다. 그리고 밑에 있는 눈은 박이 되지않는수가 많으니, 씨감자의 크기가 닭알만 하면 밑에 3분지일쯤은 먹어도 좋다.

비, 이기작에 있어서는, 싹이 빨리 나오도록 하기위하여, 적어서 쪼개지못할만한 씨감자는 감자밀을 얇게 조금 깔아주어야 한다.

사, 종자를 모래싹밭에 넣는 시기는, 지방에 따라서 다르다. 일찍이 캐서, 일찍이 모래싹밭에 넣으면, 큰 싹이 일찍이 되고, 따라서 소출도 더 많다. 특히 가을에 서리가 일찍이 오는 곳에서는 서리가 오기전에, 감자가 여불수있도록 하기 위하여 일찍이 모래싹밭에 넣어야한다. 씨감자는 모래싹밭에 넣으면, 약 한달만에 싹이 든다. 7월초순에 종자를 모래싹밭에 넣으면, 정마월이 지나고 날이 선선하기 시작하 , 8월초순에 들에 심게 된다. 들에 심을때에는, 싹이 건강하고 좋은것만 심는다.

오, 이기작감자를 들에 심을때에는 모래섞인땅 (砂質壤土)에 심고, 비지름 덮고, 그위에 짚이나 산물을 깔아서 선々하고 가물지않게 한다. 감자싹이 나오기 시작하면, 싹이 잘 나올수있도록 하기위하여, 감자고랑만은 짚을 걸어주어야 한다.

자, 비료는 봄감자와 같이, 될수있으면 봄감자 보답 더 많이 주어야 한다. 그리고 과린산석회 (過磷酸石灰)는 반드시 주어야한다.

(제일부 끝)

## 뒷 말

여름철에는 감자를 아무리 잘 저장하여도 온도가 높기때문에 감자의 힘이 줄어들어서 이듬해봄에 심었을때에 싹이 약하다. 그러므로 힘있는 씨감자를 얻기 위하여 이기작을 한다. 이기작의 소출은 봄감자의 소출만큼 많지는 않으나, 왕성한 힘을 가진 종자를 얻을수가 있다. 그러므로 우리는 힘 있고 좋은 씨감자를 얻기 위하여 이기작을 하기를 극력 장려 한다. 1943년에는 남조선에서 총계 250,000관이상의 이기작종자가 생산되었었다.

이기작에 관한 설명은 제1부에 있는 것만으로는 충분치 못하니 의심나는 점도 있을것이다. 제1부에 있어서 이것을 보충하여 더 상세한 설명을 하고 또 1948년에 이기작을 한 농가들을 조사하여 그들의 경험을 토대로 하여, 더 확실한 방법을 설명하겠다. 겨울동안에 감자를 간수하는 방법도 제1부에서 설명하겠다. 이책의 제1부는 지금 준비하고 있는 중이다.

당신의 감자밭을 살펴보고, 그 상태를 뒤에 붙은 연서에 적어넣은후, 유월 초하루 까지에 붙여주시면, 대단히 감사하겠습니다.

적는방법— 먼저 감자밭에 나가서 한 고랑을 택하여, 100포기를

세척나간다. 100포기를 세리고는, 그기에 포를 해두고, 물아서, 그 100포기중에있는 위죽병에 걸린 감자나무의 수효를 세워서, 그것을 엽서에 적어넣는다. 다음에 또 그들을 따라가면서, 흑지병에 걸린 감자나무가 몇포기 있는가를 세워서 엽서에 적는다.

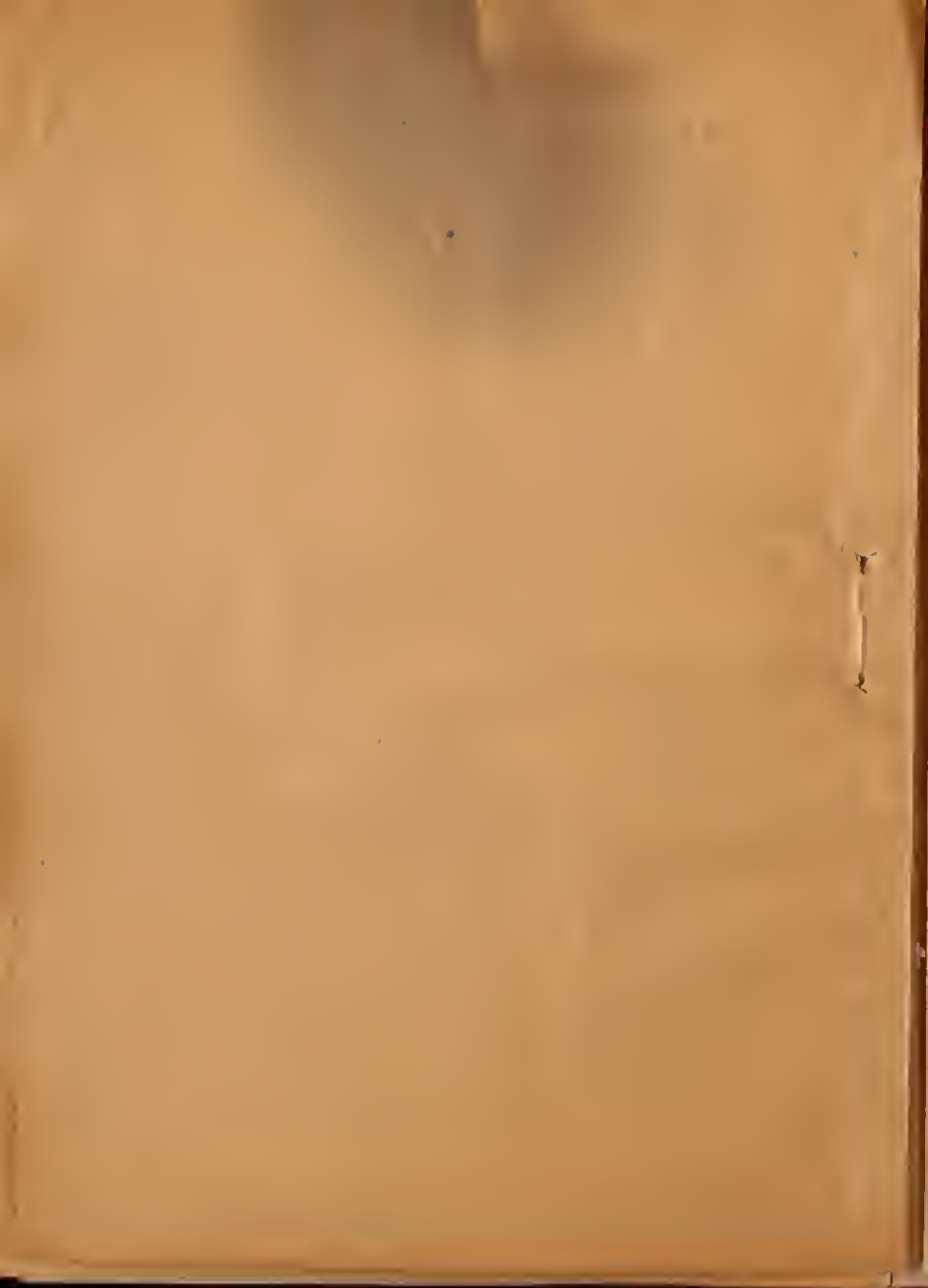
이렇게해서 이 엽서를 적은 다음에 붙여주시면, 장내에 우리나라 감자농사를 더 잘 하도록 하는데, 많은 도움이 되겠습니다.

엽서에 적어넣은 예 (例)

금년에 은 종자의 품종	심 수 혹은 재 래종의 색갈	년 월 일	심 은 면 적	100	100	지난해에	
				포기 중에 있는 위죽 병에 걸린 포기 의 수	포기 중에 있는 흑지 병에 걸린 포기 의 수	심 은 면 적	소 출 관
미국 남작	1947년	4월5일	100평	20	5	50평	30관
북해도남작	1940년	4월5일	200평	60	3	평	관
재래종		월 일	평			평	관
이기작종자	1947	4월5일	300평	5	0	평	관

당신의 주소와 이름 경상북도 상주군엽내 성하동 56김도석

이 엽서를 쓸때에 같이 상주농사교도소  
일한 사람의 주소와 이름 박 유 진



書 葉 便 郵



京 畿 道 水 原 邑

農 事 教 導 局 長 貴 下

少

증년의심은	주입된 년수	심은날자	심은면적	100 포기 중 에이는, 위 포기의		100 포기 중 에이는, 위 포기의		지남회에 심은면적		심은 소출 관
				에이 수	위 수	에이 수	위 수	심은면적	심은면적	
미국남작	년	월 일	평					평		관
북웨도남작	년	월 일	평					평		관
제래종		월 일	평					평		관
이기작종작		월 일	평					평		관

당신의 주소와 이름 \_\_\_\_\_

이엽서를 할때에같이

일한 사람의 주소와 이름 \_\_\_\_\_







(價格四〇圓)

1947

## KOREA MISSIONARY DIRECTORY

June, 1947

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This Missionary Directory is issued for circulation among those having occasion to correspond with members of the missionary body in Korea.

To all addresses given, the words U. S. Army should be added when letters are mailed in Korea. If letters are mailed outside Korea, the words, c/o P. M. San Francisco, California should be added.

For security reasons, it is not permitted in any address to give both the name of the town and the military unit. For this reason, names of mission stations are not listed.

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Rev. Harold Voelkel

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Chaplain's Office Hq. XXIV Corps, APO 235  
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Washington 432)

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Rev. William Scott, D. D.

Rev. Elda S. Daniels

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Chaplain's Office, Hq. USAMGIK APO 235  
Unit -2

(66 Chung Yang Ri...

Telephone: Dial 5-5134

Hospital: Tongdaimoon 1285

Office : Do 1721

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Pastor Leiland Mitchell

Mr. George H. Rue, M. D.

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Mrs. Ralph S. Watts

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(34 Chungdong Jensen House No tel.)

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Rev. Charles A. Sauer

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Rev. L. P. Anderson

Mrs. L. P. Anderson

Rev. L. C. Brannan

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Mrs. Bliss W. Billings

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Miss Nannie Black

Mrs. Anna B Chaffin

Miss Kate Cooper

Miss Nell Dyer

Miss Ada B. Hall

Miss Clara Howard

Miss C. U. Jackson

Miss Esther Laird, R. N.

Miss Ada E. McQuie

Miss Bessie Oliver

Miss Bertha Smith

### SALVATION ARMY

Chaplain's Office Hq XXIV Corps APO 235

Residence : 1-23 Chung Dong

Office 58 West Gate Street

Telephone: 3-830

Lt. Commissioner Herbert A Lord,  
C B. E.

Mrs. Herbert A. Lord

Brigadier Ada J. Irwin

Mrs. Richardson, M. D.

Major Richardson, M. D.

### PRESBYTERIAN, ORTHODOX

98th MG Group APO 6 MO

Rev. Bruce F. Hunt

### PRESBYTERIAN NORTH

Presbyterian Mission, Chaplain's Office Hq.

USAMGIK, APO 235 Unit -2

(Yun Chi Dong 136-6 Telephone:  
Washington 432)

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A. G. Fletcher, M. D.

Mrs. A. G. Fletcher

Mr. John F. Genso

Mrs. John F. Genso

Miss Olga C. Johnson

Rev. Harry A. Rhodes, D. D.

Presbyterian Mission, 104th MG Group APO  
7 Unit -1

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Mrs. F. S. Miller

Presbyterian Mission, Chaplain's Office,  
99MG Group, APO 6, Unit -1

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